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THE

INTERNATIONAL REVISION COMMENTARY

ON THE

NEW TESTAMENT

BASED UPON THE REVISED VERSION OF 1881

BY

ENGLISH AND AMERICAN SCHOLARS

AND MEMBERS OF THE REVISION COMMITTEE

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VOL. III.

THE GOSPEL ACCORDING TO LUKE.

BY PROF. M. B. RIDDLE.

NEW YORK
CHARLES SCRIBNER'S SONS
1882

220

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THE

GOSPEL ACCORDING TO

LUKE

EXPLAINED BY

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PREFACE.

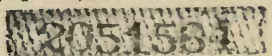
In accordance with the plan announced in the preface of the General Editor (*Matthew*, pp. v., vi.), the present volume includes the notes on the Gospel according to Luke already published in the 'Illustrated Popular Commentary.' These have, however, been carefully revised, in order to adapt them to the Version of 1881. In the preparation of the larger volume, much use was naturally made of the comments on the first two chapters of the Gospel, contributed by Dr. Schaff to the work on Luke in the American edition of Lange's Commentary.

But in order to make this volume an independent and complete commentary, it was deemed best to add new matter on those parallel passages passed over without comment in the larger volume. This new material covers nearly one half of the following pages. In preparing these additions, the more recent works on this Gospel have been consulted, and special attention has been directed to the changes of text accepted in the Revised Version. An opportunity has been thus afforded for fuller recognition of the peculiarities of this Evangelist.

A renewed comparison of the Synoptical Gospels has confirmed the writer in his conviction of the independence of the three narratives, and has made him feel more strongly the advantage of studying each as an independent account. As a help to such study, as well as to the understanding of the Gospel, now so faithfully presented in the Revised Version, this volume has been prepared.

M. B. Riddle.

Hosmer Hall, *Hartford, September*, 1882.



INTRODUCTION.

§ 1. *The Author of the Gospel according to Luke.*

Common consent and internal evidence sustain the view that the author of the third Gospel was LUKE, mentioned in Col. 4 : 14; 2 Tim. 4 : 11; Philem. 24. The only question has been whether we possess the book in its original form. Marcion, a Gnostic heretic, who flourished in the second century, used a Gospel, which, while agreeing in general with this, omitted chaps. 1 and 2, and connected 3 : 1, immediately with 4 : 31. After renewed and exhaustive discussion in modern times, it may be considered settled, that Marcion, as the early Fathers assert, mutilated the Gospel of Luke to suit his dualistic views of the antagonism between the Old and New Testaments. Objections have been made to chaps. 1 and 2 on doctrinal grounds; but the same objections could be made against passages in the other Gospels, which are undoubtedly genuine.

The name LUKE, Greek LUCAS, is probably an abbreviation of Lucanus, possibly of Lucilius, but not of 'Lucius' (Acts 13 : 1; Rom. 16 : 21). The Evangelist was not a Jew, as is evident from Col. 4 : 14, where 'the beloved physician' is distinguished from those 'of the circumcision.' The opinion that he was a native of Antioch (Eusebius) may have arisen from confounding him with 'Lucius' (Acts 13 : 1). That he was one of the Seventy or of the two who were walking to Emmaus, is unlikely, as he was not himself an 'eye-witness' (chap. 1 : 2) of the Gospel facts. A physician, according to the New Testament, a painter also, according to tradition, he comes into historical prominence as the companion of Paul in his later journeyings, though his presence is modestly indicated in his own narrative only by the change to the first person plural. Joining the Apostle at Troas (Acts 16 : 10), he accompanied him to Philippi on his second journey; rejoining him some years later at the same place (20 : 5), he remained with Paul until the close of the New Testament history.

Of his subsequent life little is known. 'It is, as perhaps the Evangelist wishes it to be; we only know him whilst he stands by the side of his beloved Paul; when the master departs, the history of the follower becomes confusion and fable' (Archbishop Thomson).

§ 2. *The Character of this Gospel.*

The Gospel of Luke was written, primarily, for the use of one 'Theophilus' (chap. 1 : 3). Some have supposed that the name, which means 'Lover of God,' is applicable to any Christian reader. But it is better to refer it to a person. The minute description of places in Palestine, indicates that Theophilus did not live in that country, while the mention of small places in Italy as familiarly known (Acts 27 : 8–16) makes it probable that his home was at Rome, a view confirmed by the abrupt conclusion of Acts. In any case he was a Gentile. The Gospel was designed mainly for Gentile Christians, and is Pauline in its type, representing the Gospel in its universal import for all nations and classes of men, in opposition to Jewish exclusiveness. This agreement with Paul is a natural result of personal intimacy, but there is no evidence that Paul dictated the narrative, or that it was referred to by the Apostle as *his* Gospel (2 Tim. 2 : 8; 'my gospel'). The preface indicates nothing of this, nor does the style. The verbal resemblances, especially in the account of the words of institution of the Lord's Supper (comp. Luke 22 : 19, 20 with 1 Cor. 11 : 23-25), are such as would result from companionship with Paul, but there is nothing here (or in the writings of Paul himself) to sustain the view that it was written in the interest of a distinctively Pauline party in the early Church.

It appears from the Book of the Acts, that Luke is very trustworthy in matters of history, topography, etc. In the Gospel he speaks of his own patient investigation (chap. 1 : 3) as presenting a ground for confidence in the truthfulness of his account. This *historical* spirit of the Evangelist deserves notice. The inspired writers were not passive machines, but rational and responsible persons; they were, indeed, moved by the Holy Ghost, but moved to exercise their memory and judgment, and to use all ordinary means of acquiring knowledge. That the Gospels are truthful histories of a real Person, is the rock on which all opposition will make shipwreck.

The peculiarities of the third Gospel are marked. The style closely resembles that of the Acts, but has a larger number of Hebraisms, especially in the first two chapters, which indicate the use of Hebrew documents by the Evangelist. Where he describes scenes he had witnessed, the style is far more pure. A large number of words are peculiar to Luke, and to him we are indebted for nearly all the chronological notices which link the Gospel facts with ancient history in general. The narrative is more complete than the others, and yet the order is not strictly chronological. He presents himself more as an author than the other three, yet never names himself. That he was an educated physician ap-

pears both from his style in general and his mode of describing diseases. A large portion of the Gospel (chaps. 9 : 51—11 : 13 and 15 : 10—18 : 14) covers a period of our Lord's ministry respecting which the other Evangelists relate little or nothing, and this portion contains some of the most striking of our Lord's discourses. Various theories have been formed respecting the source of this matter peculiar to Luke, but all of them are purely conjectural. Among the incidents peculiar to this Gospel are: the account of the Nativity; the presentation in the temple; the miraculous draught of fishes; the sending out of the Seventy; the parables of the Good Samaritan; the barren fig tree; the lost sheep; the prodigal son; the unjust steward; Dives and Lazarus; the importunate widow; the Pharisee and the Publican; the ten pounds, and the visit of Zaccheæus, with many details respecting the closing scenes. 'In studying it, we are more attracted by the loveliness than even by the dignity of the Lord; and the Holy One, born of Mary, appears before our eyes as the *fairest* of the children of men' (Van Oosterzee).

The Revised Version will enable the English reader to judge much more accurately in regard to the style and character of the Gospel. Although the early copyists did not alter the Greek text of Luke, under the influence of the parallel passages in Matthew, to the same extent as in the case of Mark, yet the textual changes accepted by the Revisers exceed eight hundred in number. Most of them are indicated in the English form, and tend to exhibit more fairly the peculiarities of the Evangelist. Here, as in the case of the other Gospels, the R. V. has removed most of the careless and inconsistent readings of the A. V. It may be estimated that there are at least one thousand changes which serve to present more exactly the correspondences and differences of the various narratives. A knowledge of these facts should convince every one that the R. V. is indispensable for the intelligent English reader who would *study* the Gospel.

§ 3. *Time and Place of Writing.*

As in the case of the Gospels of Matthew and Mark, the date must be placed *before* the destruction of Jerusalem, to which Luke makes no allusion, except in his record of our Lord's prophecy. Had such a prophecy been fabricated, the details would have been fuller. The Book of the Acts was probably written at Rome, before the close of Paul's first imprisonment there (A. D. 61–63). The Gospel must have been already in existence (comp. Acts 1 : 1), and may have been penned near the close of that imprisonment. Some fix the time during Paul's imprisonment at Cæsarea (A. D. 58–60), and dates even earlier have been assigned. It may

have been written earlier than the Greek Gospel of Matthew, but on the well-sustained view of the independence of the Synoptic Gospels, the question loses its importance. The nearer the dates of writing, the less the probability that this was compiled from the other two.

The laborious investigations respecting the origin and relation of the Synoptic Gospels have not yet led to any decided agreement among scholars. But the repeated comparisons made in connection with the preparation of this volume have confirmed the view that Luke is entirely independent of Matthew and Mark, and that the Synoptists are not derived from a common *document*. The existence of a common outline which was that of the early preachers of the Gospel facts may be readily admitted. But no theory is admissible which asks us to doubt the accuracy of these straightforward records, in order that we may find a truer history in some original Gospel, whether oral or written, the existence of which is a matter of conjecture. The problem of the origin of the Synoptic Gospels is an interesting one; but it has historical and theological importance only when it assumes that the canonical Gospels are not genuine and authentic narratives. (Comp. further *Mark*, Introduction, § 3.)

§ 4. *Chronology.*

The Gospel according to Luke presents events with more chronological accuracy than that according to Matthew, but with less than that according to Mark. This Evangelist frequently follows one line of events to its appropriate conclusion, or sums up a series in a brief sentence, and then returns to other matters which followed in the main course of his narrative.

Among the special deviations we may notice: 1. The miraculous draught of fishes (chap. 5 : 1–11), which most probably preceded the miracle at Capernaum (chap. 4 : 32, etc.) 2. Luke, like Matthew and Mark, joins the feast of Matthew (Levi) with his call; hence chap. 5 : 29–39 belongs chronologically after chap. 8 : 40 (on the return from Gadara). 3. The incident in chap. 9 : 57–62 seems to be identical with that which Matthew distinctly asserts occurred as our Lord was about to cross to the country of the Gadarenes (Matt. 8 : 18–22). 4. There is every reason to believe that a series of events narrated by Luke in chaps. 11 : 14 to 13 : 9 (or 12 : 59) occurred before the discourse in parables (chap. 8 : 4, etc.) 5. The Healing of the ten Lepers (chap. 17 : 11–19) must be placed near the final departure from Galilee (chap. 9 : 51). With these exceptions the narrative arranges the events in chronological order, giving us some important data in regard to the age of our Lord, and the relation to the

history of the Roman world. Like the other Synoptists Luke tells only of the last Passover during our Lord's ministry.

The dates assigned in this volume are:

BIRTH OF JOHN THE BAPTIST, B. C. 5 (year of Rome, 749), about midsummer.

BIRTH OF JESUS,* B. C. 5 (year of Rome, 749), probably in December.

BAPTISM OF JESUS, A. D. 27 (year of Rome 780), probably in January.

CRUCIFIXION, April 7, A. D. 30 (year of Rome, 783).

The year of Rome is given to prevent the confusion often arising from reckoning before and after Christ. The so-called Christian era fixes the year of the Incarnation as that of Rome 754, four years too late. The perplexity caused by this error can easily be avoided by comparing the dates with those computed from some other era.

Our Lord was 'about thirty years of age' (chap. 3 : 23) when He was baptised; He preached after this for three (or two) years. If John 5 : 1 refers to a Passover, four such must be reckoned after His baptism, thus giving a period of three years and a fraction. If it refers to some other feast, then a year must be deducted from this estimate. The three leading views of the ministry are:

1. *Three years'* ministry, two in Galilee. This view places all the Galilæan ministry after John 5, accepting that as referring to the second Passover. The return from Judæa through Samaria could not have been earlier than December (A. D. 27), and the interval until the second Passover (April A. D. 28), was, according to this view, spent in retirement. This theory is simple, and has decided advantages. It does not compress the events of the early ministry in Galilee into so brief a period

* For convenience, we insert the following from the Introduction to Mark:

It is certain (from Matt. 2 : 1–16) that Herod was still living when Christ was born. Nearly all chronologists agree in fixing the date of his death at (year of Rome) 750, just before the Passover, that is, four years before our Christian era. Our Lord's birth, therefore, could not have taken place later than the beginning of the winter of A. U. 750. Chronologists differ as to the year: Bengel, Wieseler, Lange, Greswell, Ellicott, Andrews, fix it at 750 (A. U.); Petavius, Ussher, Browne, 749; Kepler, 748; Ideler, Wurm, Jarvis, Alford, and the French Benedictines, 747; Zumpt, 747 or 748, *i. e.*, seven or eight years before the common era. For particulars, see Wieseler (*Chronology of the Gospels*) Zumpt (*The Year of Christ's Birth*), Andrews (*Life of our Lord*), Robinson. (*Harmony of the Gospels*), and Farrar (*Life of Christ*), and the Bible Dictionaries.

as the two years' view. Nor on the other hand does it extend them so widely as is done by the view of Robinson. (See below.) Both the other theories insert an important visit to Jerusalem (John 5), where the Synoptists give no hint of any event of such significance.

2. The view of Robinson, which is best known, places the opening of the Galilæan ministry before the second Passover, inserting that feast immediately after the call of Levi (chap. 5 : 27) and before the Sabbath controversy (chap. 6). Besides the objection indicated above, this theory leaves few events for the second year.

3. The *two years'* theory places all the Galilæan ministry up to the feeding of the five thousand (one year before the Crucifixion), between December of the first year after the Baptism and the succeeding April. This gives very little time for all the incidents which are recorded. It is, however, growing in favor with English commentators.

The first view seems most probable, and affords the simplest and most intelligible working theory for constructing an outline of the Gospel history.

§ 5. *Plan of the Gospel.*

Attempts have repeatedly been made to construct a plan of this and the other Gospels in accordance with some leading thought which allows of detailed analysis. It need scarcely be added that such attempts have failed to command any general assent. Luke himself professes to give a narrative which follows the chronological order. While this is not to be pressed so far as to imply that the arrangement is in every detail chronologically exact (see § 4), it may well be accepted as indicating the general plan of the Gospel. The Evangelists, least of all historians, show the influence of subjective methods of composition. Canon Farrar well remarks: 'The sort of analysis attempted by modern writers has hitherto only furnished each subsequent analyst with an opportunity for commenting on the supposed failure of his predecessors.'

The following table (comp. that in Introduction to Mark) is presented as a help to the understanding of the chronological arrangement. (For deviations not indicated here, see § 4.)

Outline of the Gospel.

Probable Date.		Subject.	Passage.
Year of Rome.	Common era.		
		I. Preface	1 : 1–4.
749	B. C. 5	II. Antecedent Events	1 : 5–80.
749	B. C. 5 December	III. Birth and Childhood of Jesus	2 : 1–52.
780	A. D. 27 January	IV. Our Lord's Introduction to His Ministry. .	3 : 1 to 4 : 13.
781 [780]	28 April [27] December	V. Beginning of the Galilæan Ministry (placed before second Passover by Robinson)	4 : 14 to 5 : 27.
781	28	VI. Further work in Galilee up to the feeding of the five thousand	5 : 29 to 9 : 17.
782	29 April	VII. Closing conflicts of the Galilæan ministry	9 : 18–50.
782	29 Summer		
782	29 Autumn	VIII. Final journey from Galilee.	9 : 51 to 11 : 13.
[781]	28 Autumn	IX. Incidents of the Galilæan ministry inserted later	11 : 14 to 13 : 9 (or 12 : 59)
782–3	29–30	X. Peræan ministry	13 : 10 to 18 : 50.
783	30 March 30 to April 3	XI. Jericho to Jerusalem	18 : 31 to 19 : 48.
783	April 4	XII. Conflicts in the Temple, and the eschatalogical discourse	20 : 1 to 21 : 38.
783	April 6, 7	XIII. Final scenes	22 : 1 to 23 : 49.
783	April 7 to May 18	XIV. Burial, Resurrection, and Ascension of our Lord	23 : 50—24 : 53.

THE GOSPEL ACCORDING TO

S. LUKE.

CHAPTER 1: 1–4.

The Preface.

1 1 FORASMUCH as many have taken in hand to draw up a narrative concerning those matters which have

The Preface to the Gospel, vers. 1–4.

This preface is a model of brevity, simplicity, and modesty, as well as of purity and dignity of style. It does not contain expressions of Hebrew origin, and, like most prefaces, it is formal and highly finished. It differs from the Introduction to the Gospel of John (1: 1–5), which is more doctrinal, each preface being strictly characteristic of the Gospel which follows. Luke brings out here the *human* side in the origin of the sacred writings, claiming truthfulness for the narrative which follows, *on the ground of his own patient investigation* (ver. 3), thus presenting a *certain foundation* (ver. 4) for faith in the facts of the Saviour's birth, life, death, and resurrection.—The Greek text is remarkably free from variations.

Ver. 1. **Forasmuch as**, a good translation of the full-sounding Greek word (found only here in the New Testament).—**Many.** This cannot refer to the Apocryphal Gospels, which were written later; nor to hostile or incorrect accounts, but, as the next verse shows, to such sketches of the great facts of salvation as had already been drawn up by Christians, in various places, from the testimony of eye-witnesses. Many such were doubtless in existence then, but, being more or less fragmentary, would not be preserved. Luke may have used some of these in compiling his narrative, but to what extent it is useless to inquire. Even in the first two chapters, where the influence of Hebrew documents is most probable, the peculiarities of Luke's own style may be noticed. It is not at all probable, that the Gospels of Matthew and Mark are included here.—**Have taken in hand.** This indicates the difficulty and importance of the task, not necessarily the failure of these persons to fulfil it. Luke felt their labors to be *insufficient*, not from incorrectness, but from the fragmentary character of their narratives.—**To draw up a narrative**, etc. Not mere sayings, but sketches which aimed at completeness and order.—**Those matters.** The great *facts* of the life of Christ formed the substance of preaching in the Apostolic times.—**Have been fulfilled**, or, 'fully established.' The meaning is open to discussion.

2 been [1]fulfilled among us, even as they delivered them
unto us, which from the beginning were eye-witnesses
3 and ministers of the word, it seemed good to me also,
having traced the course of all things accurately from
the first, to write unto thee in order, most excellent

[1] Or, *fully established.*

The rendering of the R. V. (text) points to the facts of the Gospel history either as completed in the Apostolic age, or as fulfilling the purpose and promise of God. The marginal rendering refers to the same facts as fully established. 'Surely believed' (A. V.) expresses the result of this, and is a correct inference from the meaning given in the margin—a meaning preferable to that given in the text (see Meyer). In any case, the facts were both established and accepted, since in an age when writing was not so common as now, many undertook to arrange these facts in a written narrative.

Ver. 2. **They delivered them**, or, 'handed them down.' The *oral* instruction of the Apostles is here referred to. From this (see ver. 4) the written accounts of the 'many' were drawn up. Oral tradition came first; but this preface plainly implies its insufficiency. —**From the beginning**, *i. e.*, from the baptism of John (see Mark 1: 1; Acts 1: 21; John 15: 27).—**Eye-witnesses**. The Apostles, perhaps the Seventy also. This implies that Luke was not a disciple during the lifetime of our Lord.—**And ministers**. The same persons who had been 'eye-witnesses.' The original suggests that they 'were eye-witnesses,' and then 'became ministers.'—**The word**, *i. e.*, the word of the gospel, the preached word. Certainly not 'the Word,' the Logos, for only John uses this term. Hence 'of the word' is scarcely to be joined with 'eye-witnesses.'

Ver. 3. **To me also**. He thus places himself in the ranks of the 'many,' but in what follows indicates his superior qualification for the work. Some old Latin manuscripts add here: *et spiritui sancto*, 'and to the Holy Spirit;' but how could the Holy Spirit be said to make historical researches?—**Having traced**, or, 'traced down,' etc. The inspired writers exercised their memory, judgment, and used all means of information, under divine guidance.—**Accurately**. The A. V. fails to express the force of this word, and in fact confuses the sense of the entire clause, by ignoring the thought of personal *investigation*.—**From the first**. This extends further back than 'the beginning' (ver. 2). Luke could find many still alive from whom these facts would be learned, and that he had met James, 'the Lord's brother,' is evident from Acts 21: 17. All these statements are about matters occurring in the same family circle (Mary, Elisabeth, etc.).—**In order**. Luke lays claim to *chronological* accuracy in his Gospel, though his narrative in this respect plainly falls behind that of Mark. The comparison is, however, with the fragmentary sketches, referred

4 Theophilus; that thou mightest know the certainty concerning the [1]things [2]wherein thou wast instructed.

[1] Gr. *words.* [2] Or, *which thou wast taught by word of mouth.*

to in ver. 1. At all events, he claims *systematic* arrangement.—**Most excellent.** An official term, like our word 'honorable,' not referring to moral character. (Comp. Acts 23: 6; 24: 3; 26: 25; in all three cases applied to an immoral heathen governor.)—**Theophilus.** Evidently a man of mark and a Christian (ver. 4), but otherwise unknown. It has been inferred from Acts 23: 8, that he was not a Jew, and from chapters 27, 28, that he lived in Italy, since those chapters assume an acquaintance with localities near Rome. The name means 'lover of God,' and this had led some to the unsupported fancy, that the name was a *feigned* one, to designate believers. Ambrose: 'If you are a lover of God, a Theophilus, it is written to thee;' Ford: 'The name *Theophilus* imports the temper of mind which God will bless in the Scripture student.'

Ver. 4. **Know**, as the result of acquaintance with the accurate account now sent him.—**The certainty.** The emphatic word; certainty as the result of positive, accurate statements of truth. From faith to knowledge, from knowledge to still firmer faith.—**Concerning the things**, Greek, 'words,' *i. e.*, the statements of living, divine-human *facts* of salvation which centre in the Person of Christ. Christianity is a religion that is *everlasting*, for facts cannot be altered; *universal*, for facts appeal to all; *mighty*, for facts are stronger than arguments.—**Wherein thou wast instructed**, or, 'which thou wast taught by word of mouth.' Theophilus had been regularly instructed in regard to the main truths of Christianity. The history of our Lord formed the basis of this instruction; but the Epistles of Paul, some of which were written before this Gospel, show that the meaning of the facts was plainly taught. Christian instruction is religious, not purely historical. Our word 'catechise' is derived from the term here used.

The First Part of the Gospel, chapters 1 and 2.

These chapters, which are peculiar to Luke, narrate 'the miraculous birth and normal development of the Son of Man.' Chap. 1 tells of events preceding the birth of Christ, namely, the announcement of the birth of John (vers. 5–25); the announcement of the birth of the Messiah (vers. 26–38); the visit of Mary to Elisabeth (vers. 39–56); the birth of John (vers. 57–80). Both chapters are Hebraistic in style, and hence have been supposed by many to be mainly translations from some *document* originally existing in the dialect of Palestine. On the poetical compositions, see below. The objections to this part of the narrative have arisen mainly from prejudice against the remarkable facts it states. Yet the wonderful *Person of* the historical *Christ* is the best and only satisfactory explanation of these remarkable antecedents. All other explanations leave the historical problem greater than ever.

Chapter 1: 5–25.

Announcement of Birth of John, the Forerunner of Christ.

5 There was in the days of Herod, king of Judæa, a
certain priest named Zacharias, of the course of Abi-
jah: and he had a wife of the daughters of Aaron,
6 and her name was Elisabeth. And they were both
righteous before God, walking in all the command-
7 ments and ordinances of the Lord blameless. And
they had no child, because that Elisabeth was barren,
and they both were *now* [1] well stricken in years.

[1] Gr. *advanced in their days.*

Announcement of the Birth of John, the Forerunner of Christ, vers. 5–25.

The account is properly divided into several paragraphs in the R. V. We have first a description of the parents of John the Baptist (vers. 5–7); then a detailed account of the appearance of the angel Gabriel to Zacharias in the sanctuary (vers. 8–23); to this is added a brief statement of the fulfilment of the promise of the angel in the case of Elisabeth (vers. 24, 25).

Ver. 5. **In the days of Herod, king of Judæa.** Herod the Great; comp. Matt. 2: 1–19. Luke makes no further reference to him.—**A certain priest.** Not the high-priest.—**Zacharias,** *i. e.*, 'the Lord remembers.'—**Of the course of Abijah.** The *eighth* of the twenty-four classes, into which the descendants of Eleazar and Ithamar, the sons of Aaron, were divided (1 Chron. 24). Each of these ministered in the temple for one week, from the days of Solomon until the destruction of the first temple, and from the restoration of the courses by Judas Maccabæus until the final destruction of Jerusalem by Titus. The course then in waiting was that of Jehoiarib (the *first*), and the date was the ninth day of the Jewish month *Ab.* But these data do not determine the date of the occurrence before us, since each course must serve at least twice in a year, and 'after those days' (ver. 24) is indefinite.—**Elisabeth,** *i. e.*, 'God's oath.' The wife of Aaron bore the same name (Ex. 6: 23: 'Elisheba').

Ver. 6. **Righteous before God.** Not outwardly, but really, pious.—**Commandments and ordinances.** The former probably refers to special commandments; the latter, as its derivation hints, to that by which God defines what is 'righteous' for men.—**Blameless.** The full sense may be thus expressed: 'walking,' etc.—so that they were 'blameless.' They were 'saints' after the Old Testament pattern. The promise made to Abraham (Gen. 22: 18) was about to be fulfilled, and the first revelation was made to one of the Abrahamic character.

Ver. 7. **Well stricken in years,** Greek, 'advanced in their

8 Now it came to pass, while he executed the priest's
9 office before God in the order of his course, according
to the custom of the priest's office, his lot was to enter
into the [1]temple of the Lord and burn incense.
10 And the whole multitude of the people were praying

[1] Or, *sanctuary.*

days.' A translation in quaint old English of the Hebrew phrase used in Gen. 18: 11. See that passage, which presents the similar case of Abraham and Sarah.

Vers. 8–23. The Appearance to Zacharias in the Temple.

'For four hundred years, direct communications between the Lord and His people had ceased. To the lengthened seed-time of the patriarchal, Mosaic, and prophetic periods, had succeeded a season of harvest. A further seed-time, the second and last phase of divine revelation, was about to open; this time God would address Himself to the whole world. But when God begins a new work, He does not scornfully break with the instrument by which the past work has been effected. As it is from the seclusion of a convent, that, in the Middle Ages, He will take the reformer of the Church, so it is from the loins of an Israelitish priest that He now causes to come forth the man who is to introduce the world to the renovation prepared for it. The temple itself, the centre of the theocracy, becomes the cradle of the new covenant, of the worship in spirit and in truth. There is, then, a Divine suitability in the choice, both of the actors and theatre of the scene which is about to take place' (Godet).

Ver. 8. **Executed the priest's office.** 'Served as priest' would be more simple and equally correct. The words used here and in ver. 9 are similar, but not the same.—**In the order of his course,** *i. e.*, during the week his course served in the temple.

Ver. 9. **According to the custom of the priest's office,** or, 'priesthood.' To be joined with what follows, not with what precedes. The 'custom' was to assign by *lot* for each day the various parts of the service to the priests of the course on duty for the week. The *most honorable* office, which fell to Zacharias on this occasion, was allotted to the same person but once, *i. e.*, for one day during the week of service.—**To enter into the temple** (or, 'sanctuary') **of the Lord,** *i. e.*, 'the holy place.' Beyond this only the high priest could go.—**And burn incense.** At the time of the morning and evening sacrifice. The sacrifice was offered on the great *altar of burnt-offering*, which stood outside in the court of the priests. One priest took fire from this altar to the altar of incense, and then left the priest, whose duty it was to burn incense, alone in the holy place; the latter (Zacharias in this case), at a signal from the priest presiding at the sacrifice, kindled the incense.

Ver. 10. **Were praying.** The smoke of the incense was symbolical of acceptable prayer rising to God; comp. Ps. 141: 2; Rev. 5: 8; 8: 3, 4. It was the custom to pray **without,** *i. e.*, in the courts of

11 without at the hour of incense. And there appeared
unto him an angel of the Lord standing on the right
12 side of the altar of incense. And Zacharias was trou-
bled when he saw *him*, and fear fell upon him.
13 But the angel said unto him, Fear not, Zacharias:
because thy supplication is heard, and thy wife Elisa-
beth shall bear thee a son, and thou shalt call his
14 name John. And thou shalt have joy and gladness;
15 and many shall rejoice at his birth. For he shall be
great in the sight of the Lord, and he shall drink no
wine nor [1]strong drink; and he shall be filled with
the [2]Holy Ghost, even from his mother's womb.

[1] Gr. *sikera.* [2] Or, *Holy Spirit:* and so throughout this book.

the men and women, **at the hour of incense**, *i. e.*, while it was burnt. This was probably at the time of the morning sacrifice, as the allotment seems to have just occurred. Josephus tells of a vision to John Hyrcanus, the high-priest, while offering incense.

Ver. 11. **Appeared unto him.** The pious priest, engaged in this high duty, alone in the holiest spot into which he could enter, at the most sacred moment, would be in a state of religious susceptibility; but the revelation itself came from without, from a personal spirit sent by God (see above). The presence of angels in the place dedicated to God, even at such a time of corruption, is suggestive.—**On the right side of the altar of incense.** Probably on the right of Zacharias: the right side (comp. Matt. 25: 33), indicative of a blessing, was in this case the north side of the altar, where the table of the shew-bread stood.

Ver. 12. **Fear fell upon him.** This fear was natural, for angelic revelations had not occurred for centuries.

Ver. 13. **Because thy supplication.** More exact than 'prayer' (A. V.): this change is usually made in the R. V. The doubt of Zacharias (ver. 18) indicates that he had ceased to pray for a son. The 'supplication' was doubtless a Messianic one, even if he still cherished some hope of a son in his old age. The answer includes both the public and private blessing. The Messiah will appear in his days, and the forerunner promised of old (Mal. 4) shall be his son.—**John,** 'God graciously gave.' Comp. 2 Kings 25: 23; 2 Chron. 17: 15; 23: 1; 28: 12; Neh. 6: 8; 12: 13; where the Hebrew name occurs in different forms.

Ver. 14. **Many**, etc. The promise was not for the father alone; hence the prayer was probably general.

Ver. 15. **He shall be great in the sight of the Lord.** Spiritual, not temporal, greatness is promised.—**No wine nor**

16 And many of the children of Israel shall he turn unto
17 the Lord their God. And he shall [1]go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient *to walk* in the wisdom of the just; to make ready for the

[1] Some ancient authorities read *come nigh before his face.*

strong drink. 'Sikera,' the Greek word here used, refers to liquors of an intoxicating character, not prepared from grapes. He was to be a Nazarite (see Num. 6). John ranks with Isaac, as a son begotten in old age; with Samson and Samuel, as granted to the barren in answer to prayer, and as a Nazarite (comp. Judges 13: 5; 1 Sam. 1: 12).—**Filled with the Holy Ghost,** not with wine (comp. Eph. 5: 18). (Here and everywhere the American Company prefer to render 'Holy Spirit.')—**Even from his mother's womb.** From his very birth,' hence the Holy Spirit may work in and on infants.

Ver. 16. **Unto the Lord their God.** Not to Christ, but to God. A prediction of John's ministry, as preparatory and reformatory—the baptism of repentance (chap. 3: 3, etc.).

Ver. 17. **Go before his face.** (The marginal reading is sustained by the Vatican Manuscript, but is otherwise scarcely worthy of notice.) The Greek probably means: 'shall go before *him* in his presence;' leaving it to be implied whom He shall precede, but referring to 'the Lord their God' by the phrase 'in His presence.' The next phrase shows that the prophecy refers to the child as the forerunner of the Messiah, the climax in the promise.—**In the spirit and power of Elijah** (comp. Mal. 3: 1; 4: 5, 6). The final predictions of the Old Testament were respecting this event, with which the revelation of the new dispensation begins.—**To turn the hearts of the fathers to the children.** Parental affection had grown cold amidst the moral corruption; the reformer would strengthen these ties. This is better than the explanation: 'to restore to the children the devout disposition of their fathers.' True reformation strengthens family ties. This principle is prophesied by the last Old Testament prophet, announced by an angel in the first ray of light ushering in the New Dispensation, fulfilled in John's ministry, in the whole history of Christianity. Whatever weakens family ties cannot be 'reform.'—**And the disobedient;** immoral, in contrast with 'just.'—**To walk in the wisdom of the just.** This is the sphere in which the results will occur. The R. V. inserts (in Italics) 'to walk,' so as to indicate this sense.—**To make ready for the Lord,** *i. e.*, for God. A preparation for the coming of the Messiah is undoubtedly meant; but the thought of God's appearing when the Messiah appeared underlies the prediction.—**A people prepared for him.** The peculiar force of the original is fairly set forth by this paraphrase. Not the people of Israel, but a people prepared out of

18 Lord a people prepared *for him*. And Zacharias said
unto the angel, Whereby shall I know this? for I am
an old man, and my wife [1]well stricken in years.
19 And the angel answering said unto him, I am Gabriel,
that stand in the presence of God; and I was sent to
speak unto thee, and to bring thee these good tidings.
20 And behold, thou shalt be silent, and not able to
speak, until the day that these things shall come to
pass, because thou believedst not my words, which

[1] Gr. *advanced in her days.*

Israel. They are prepared for God Himself by being disposed, made ready, to receive the Messiah. Even the Messianic hopes of the Jewish people had become almost entirely political, worldly, and revengeful. That the few who would receive the Messiah might be made ready, it was necessary that John the Baptist should preach repentance, and thus create a sense of spiritual need. It was only those who became 'poor in spirit' (Matt. 5: 3) that would be 'prepared' for the coming of 'the kingdom of heaven.'

Ver. 18. **Whereby shall I know this?** What is the sign according to which I may know this? Comp. Abraham's question, Gen. 15: 8, but notice that in Abraham's case faith was strong (Gen. 15: 6; Rom. 4: 19), while here the unbelief of Zacharias appears in the sign given him and in what follows: **For I am an old man.** Levites could serve up to the age of fifty years (Num. 4: 3; 8: 24); but there was no such limitation in the case of priests.

Ver. 19. **I am Gabriel**; comp. Dan. 8: 16; 9: 21. 'Man of God.' —**That stand in the presence of God.** One of the chief angels (archangels) nearest to God. According to Tobit 12: 15, there were seven such. Comp. Rev. 8: 2. The names of the angels were brought from Babylon by the Jews; but this does not prove that the belief in them, or in their rank, was derived from heathenism. Comp. Josh. 5: 13–15. The name was known to Zacharias from the book of Daniel, and is announced by Gabriel to assert his authority.

Ver. 20. **Thou shalt be silent**: more exact than 'dumb' (A. V.); not speaking because **not able to speak**, the effect being mentioned before the cause. — **Because thou believedst not.** The sign was also a punishment, and a deserved one. Abraham and Sarah went unpunished in a similar case. But Abraham had faith, and Sarah's subsequent troubles may have been punitive. The demand for *faith* emphasized the great condition of the new covenant. The punishment doubtless became a healing medicine for the soul of Zacharias, constrained as he was to silent reflection.—**Which shall be**, etc. An assertion of the truthfulness of angelic messages in gene-

21 shall be fulfilled in their season. And the people
were waiting for Zacharias, and they marvelled [1]while
22 he tarried in the [2]temple. And when he came out,
he could not speak unto them: and they perceived
that he had seen a vision in the [2]temple: and he con-
tinued making signs unto them, and remained dumb.
23 And it came to pass, when the days of his ministration
were fulfilled, he departed unto his house.
24 And after these days Elisabeth his wife conceived;
25 and she hid herself five months, saying, Thus hath

[1] Or, *at his tarrying.* [2] Or, *sanctuary.*

ral, and a justification of the punishment of the priest's unbelief when an angel spoke to him in the holy place.

Ver. 21. **Were waiting for Zacharias**, etc. They would wait, not for him to pronounce the blessing, for this was the office of the other priest who carried the fire into the holy place (see ver. 9); but because it was usual.—**Marvelled**, etc. Their wonder was both at and during his unusual stay. 'Priests never tarried in the awful precincts of the shrine longer than was absolutely necessary for the fulfillment of their duties, from feelings of holy fear, Lev. 16: 13.' (Farrar.)

Ver. 22. **They perceived.** They probably asked why he had remained so long, and at once found that he was both deaf (ver. 62) and dumb (see below). From this they inferred **that he had seen a vision in the temple**, which was confirmed by Zacharias himself; for **he** (on his part, in response) **continued making signs unto them**, doubtless trying to hint what had happened. 'When the voice of the preacher (Isa. 40) is announced, the priesthood of the Old Testament becomes silent' (Chemnitz), or can, at best, only make signs.

Ver. 23. **When the days of his ministration were fulfilled.** He continued to serve until the week of service expired. He did not feel himself absolved from his duty by his affliction.

Vers. 24, 25. The Fulfilment in the Case of Elisabeth.

Ver. 24. **And after these days.** Probably immediately after.—**And she hid herself five months**, *i. e.*, the first five months of her pregnancy. The slight alterations in the R. V. properly distinguish the two parts of the verse.

Ver. 25. **Thus hath the Lord**, etc. This suggests the reason she hid herself. Since God had graciously removed her barrenness, she would leave it to Him to make this mercy manifest to others, and thus to take away her reproach among men. But she doubtless thus sought greater opportunity for devotion. The connection between her retirement and John's solitary life cannot be altogether overlooked.

the Lord done unto me in the days wherein he looked upon *me*, to take away my reproach among men.

CHAPTER 1: 26–38.

The Annunciation; the Miraculous Conception.

26 Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,
27 to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name

The views that she hid herself from shame, or to avoid defilement, or as a measure of bodily precaution, or to wait until it was certain, or from unbelief, are incorrect. In comparing this story with the similar one of Abraham and Sarah, we must emphasize the *difference*. In the Old Testament narrative, it is the man who is strong in faith, the woman who is weak; here the reverse is true. The blessing on women, especially on mothers, appears thus early in the story of the 'seed of the woman.' (Comp. Gen. 3: 15.)

The Annunciation; the Miraculous Conception, vers. 26–38.

The account of Matthew pre-supposes a miraculous conception of Jesus (Matt. 1: 18–25). There, however, Joseph is the more prominent person; here, Mary. Luke may have derived his account from her. The view of Mary's character and position, prevalent in the Roman and Greek churches, does not rest upon Luke's narrative. That unscriptural view found its final expression (1854) in the Papal dogma of the Immaculate Conception (*i. e.*, that *Mary herself* was conceived without sin), a theory opposed by every statement concerning her, found in the four Gospels, by her own testimony in addressing God as her 'Saviour' (chap. 1: 47), and by the Scripture doctrine of *universal* depravity. Equally false are all theories which deny that our Lord was 'conceived by the Holy Ghost.' The invention of such a story is more unaccountable than its truth. 'A narrative so perfect could only have emanated from the holy sphere within which the mystery was accomplished. A later origin would inevitably have betrayed itself by some foreign element' (Godet). Those who feel their needs aright will crave such a supernatural occurrence to justify their full dependence on the Saviour.

Ver. 26. **In the sixth month.** Not of the year, but of Elisabeth's pregnancy.—**A city of Galilee, named Nazareth.** The home of both Mary and Joseph, before the birth of Jesus. It was situated in the extreme northern part of the plain of Esdraëlon. Matthew does not mention it until after the return from Egypt; but the less detailed account must be explained by the fuller one. On the character of the inhabitants, comp. chap. 4: 16–30.

Ver. 27. **A virgin betrothed, etc.** Comp. Matt. 1: 18.—**Of**

28 was Mary. And he came in unto her, and said, Hail,
thou that art [1]highly favoured, the Lord *is* with
29 thee.[2] But she was greatly troubled at the saying,
and cast in her mind what manner of salutation this
30 might be. And the angel said unto her, Fear not,
31 Mary: for thou hast found [3]favour with God. And
behold, thou shalt conceive in thy womb, and bring
32 forth a son, and shalt call his name JESUS. He shall
be great, and shall be called the Son of the Most High:

[1] Or, *endued with grace.* [2] Many ancient authorities add *blessed* art *thou among women.* See ver. 42. [3] Or, *grace.*

the house of David. These words refer to Joseph alone, in this instance; but that Mary was also 'of the house of David,' seems to be implied in ver. 32, and has been the general belief of Christians. Comp. the genealogy in chap. 3.

Ver. 28. **And he**, *i. e.*, the angel, as the later manuscripts (followed in the A. V.) insert. To refer it to any human being, makes sheer nonsense of the account.—**Came in.** This was not a dream, but a visible appearance of the angelic spirit, who entered where she was.—**Thou that art highly favored**, or, 'endued with grace,' one on whom grace or favor has been conferred and abides. See on Eph. 1: 6. Hence it does not refer to any external beauty of Mary, nor does it mean 'full of grace' (Vulgate and Roman Catholic versions), as if she dispensed it to others.—**The Lord is with thee.** This might mean: 'The Lord *be* with thee;' an angelic benediction. But it is more probably a *declaration* of the divine presence and blessing as already with her. The rest of the verse is to be rejected; comp. ver. 42, from which it was taken. The first part of the *Ave Maria*, the famous Roman Catholic prayer to the Virgin, is formed by this verse; the second is taken from ver. 42; at the beginning of the sixteenth century (1508), just before the Reformation, a third part was added, which contains a direct invocation: 'Holy Mary, Mother of God, pray for us sinners, *now and at the hour of our death.* Amen.' The concluding words (in Italics) were, however, a still later addition.

Ver. 29. **Greatly troubled**; not at the sight of the angel, but **at the saying.** This is further indicated by the clause: **what manner of salutation this might be.**

Ver. 30. **Favor**, or, 'grace.' This verse also opposes the dogma of the Immaculate Conception.

Ver. 31. **And behold**, etc. The announcement closely resembles that made to Joseph (Matt. 1: 21).—**Jesus**; the same name as Joshua, and doubtless understood by Mary in its significance.

Ver. 32. **He shall be great.** Not 'shall become' so. What follows is an explanation to Mary of this greatness; but a full expla-

and the Lord God shall give unto him the throne of
33 his father David: and he shall reign over the house
of Jacob [1]for ever: and of his kingdom there shall be
34 no end. And Mary said unto the angel, How shall
35 this be, seeing I know not a man? And the angel
answered and said unto her, The Holy Ghost shall
come upon thee, and the power of the Most High

[1] Gr. *unto the ages.*

nation was scarcely possible.—**Shall be called.** Shall be, and also, shall one day be publicly recognized as what He really is: **the Son of the Most High**, *i. e.*, God (comp. ver. 35). Mary would probably understand this in the light of the familiar Old Testament passages: 2 Sam. 7: 14; Ps. 2: 7; 89: 27. She did not fully comprehend it. Had the proper divinity of her Son been definitely known by her, neither she nor Joseph would have been in a position to bring up the child. Comp. chap. 2: 48–51.—**The throne of his father David.** Comp. especially Ps. 132: 11: 'Of the fruit of thy body will I set upon thy throne,' which foretells a physical descent from David. As Mary takes no exception to this part of the angel's prediction, it is natural to conclude that she was also of the house of David. Her song of praise (vers. 46–55) indicates the same thing.

Ver. 33. **Over the house of Jacob forever**, etc. This prediction echoes the Messianic prophecies already mentioned.—**Of his kingdom there shall be no end.** This hints at the universal spiritual reign of the Messiah. But the literal sense is also correct, since all Israel will yet be saved (Rom. 11).

Ver. 34. **How shall this be?** Not as Zacharias (ver. 18): 'Whereby shall I know this?' She simply expresses the natural objection, of which she was conscious in her pure virgin heart.—**Seeing I know not a man.** This question implies the exclusion of any human father. The instincts of maidenly purity combined with strong faith to show her the negative side of the mystery of the miraculous conception, even if her question called for a revelation of the positive side. This clause does not imply a vow of perpetual virginity, or the purpose of such a vow. The words do not mean this, and her betrothal excludes it.

Ver. 35. **Holy Ghost**, or, 'Spirit,' the Third Person of the Trinity. Comp. Matt. 1: 18, 20.—**The power of the Most High.** The Holy Spirit is here represented as 'power,' not strictly 'the power' (as if He were not a person, but merely the power of God).—**Overshadow thee.** The figure is probably taken from a cloud. 'No more is here to be attributed to the Spirit than what is necessary to cause the Virgin to perform the actions of a mother' (Pearson).—**Wherefore also.** For this reason, but not for this one only, as

shall overshadow thee: wherefore also [1]that which [2]is
to be born [3]shall be called holy, the Son of God.*
36 And behold, Elisabeth thy kinswoman, she also hath
conceived a son in her old age: and this is the sixth
37 month with her that [4]was called barren. For no
38 word from God shall be void of power. And Mary
said, Behold, the [5]handmaid of the Lord; be it unto
me according to thy word. And the angel departed
from her.

[1] Or, *the holy thing which is to be born shall be called the Son of God.* [2] Or, *is begotten.* [3] Some ancient authorities insert *of thee.*
* *The holy thing which is begotten shall be called the Son of God,* with present text in margin.—*Am. Com.* [4] Or, *is.* [5] Gr. *bond-maid.*

'also' indicates. The words 'of thee' are to be rejected.—**That which is to be born** (or, 'is begotten') **shall be called holy, the Son of God.** See margin. The American Revisers properly prefer to translate 'begotten' instead of 'born,' thus retaining the present tense, which occurs in the original. Further, they take the word 'holy' as the subject, not as the predicate, a view favored by the order of the original, as well as by other considerations. The son of Mary was to be called 'Son of God,' not because holy, but because begotten by the power of the Most High. This *proves* the right to the title; but the right itself rests on higher grounds, as is hinted by the word 'also.' Comp. John 1: 1–14. Although the creative Holy Spirit is here introduced, the Holy Spirit is never spoken of as begetting the Son, or as His Father. The early Church engaged in exhaustive discussions on these points. The result is a statement in the Nicene Creed, as clear as the mysterious nature of the subject allows.

Ver. 36. **Thy kinswoman.** How close the relationship was, does not appear. It does not follow from this, that Mary was also of the tribe of Levi, for intermarriage was allowed (comp. Exod. 6: 23; Judges 17: 7; Num. 26 refers to the case of heiresses).—**She also.** The case of Elisabeth, presenting a slight analogy because of **her old age**, is adduced as a confirmation of the angel's words, the more appropriately because of the relationship.—**That was** (or, 'is') **called barren.** The marginal rendering is more exact.

Ver. 37. **For**, indicates that what was told of Elisabeth had occurred through the power of God.—**No word from God shall be void of power.** This affirms, not only God's almightiness, but even more fully His absolute faithfulness to His promises, the thought most necessary for Mary. The denial of what is miraculous is the denial of both almightiness and faithfulness.

Ver. 38. **The handmaid**, or, 'bondmaid.' The humble title she gives herself forms a striking contrast to the fulsome ones given to

CHAPTER 1: 39–56.

The Visit of Mary to Elisabeth.

39 And Mary arose in these days and went into the
40 hill country with haste, into a city of Judah; and entered into the house of Zacharias and saluted Elisa-

her by her adorers. Rightly considered, however, this brings out the beauty of her character.—**Be it unto me.** In humble faith she assents; and so it was unto her according to the angel's word. From this moment, rather than from the words of the angel (ver. 35), we date the miraculous conception of our Lord.

The Visit of Mary to Elisabeth, vers. 39–56.

A question arises in regard to the relation of this account to that in Matthew (1: 18 25). Views: 1. That the events recorded in Matthew took place before the visit to Elisabeth. It is urged that a betrothed virgin would not be permitted to travel alone. Objections: This restriction is doubtful; 'with haste' (ver. 39) gives no time for so many intervening events; had Joseph been already convinced, the journey would have been unnecessary, since the purpose of it was to receive the confirmation pointed out by the angel (ver. 36) 2. That the discovery was made before (perhaps by Mary's own statement), and the revelation to Joseph after this visit. Objections: It is unlikely that he would be left in doubt so long; his state of mind was such (Matt. 1: 19), that while he would not have driven her away, he would scarcely have permitted her to go, had he known of her condition. 3. That the discovery and revelation took place after the visit. This is open to no serious objection. The discovery must have taken place shortly after her return, and it is probable she then told of the angelic visit. Joseph's state of perplexity, cleared up by special revelation, was the result. Matthew distinctly asserts the conception by the Holy Spirit, of which Luke speaks with more detail.

Ver. 39. **In these days.** Mary returned after three months (ver. 56), yet *before* the birth of John (ver. 57). Her visit must therefore have been less than a month after the Annunciation.—**With haste** implies that she started at the first opportunity. The purpose of the journey was not merely to congratulate her kinswoman. This would not in itself be a sufficient reason for a betrothed wife to travel alone, or for a newly-married bride to leave her husband.—**Into the hill-country**, of Judæa.—**Into a city of Judah**, a city of the tribe of Judah. The more usual form in the New Testament is 'Judæa;' but in Matt. 2: 6, the same word occurs twice with the same meaning in a quotation from the Old Testament (comp. Josh. 21: 11), where 'the hill-country of Judah' is spoken of. Hence the possibility that this is translated from some Hebrew document. Jerusalem is not meant, for that was *the* city, and Zacharias did not live at Jerusalem (vers. 23, 65). Most think it was Hebron, which was given to the sons of

41 beth. And it came to pass, when Elisabeth heard the
salutation of Mary, the babe leaped in her womb;
42 and Elisabeth was filled with the Holy Ghost; and
she lifted up her voice with a loud cry, and said,
Blessed *art* thou among women, and blessed *is* the
43 fruit of thy womb. And whence is this to me, that
44 the mother of my Lord should come unto me? For
behold, when the voice of thy salutation came into
45 mine ears, the babe leaped in my womb for joy. And
blessed *is* she that [1]believed; for there shall be a ful-

[1] Or, *believed that there shall be.*

Aaron in the hill-country of Judah (Josh. 21: 11); but this cannot certainly be inferred. Thomson (*Land and Book*) accepts 'Ain Karîm, the traditional birth-place of John the Baptist. The view that the name of the place is here given, namely, 'Juttah' (Josh. 21: 16), is a conjecture to which there are positive objections.

Ver. 41. **The salutation of Mary**, *i. e.*, Mary's salutation as she entered. It does not mean the salutation of the angel Gabriel now told to Elisabeth by Mary.—**The babe leaped in her womb.** Possibly for the first time. This movement of the babe was evidently regarded by the Evangelist and by Elisabeth as something extraordinary, as a recognition of the unborn Messiah on the part of the unborn babe (ver. 44).—**Filled with the Holy Ghost.** The order suggests that the movement of the babe came first, and that this influence of the Holy Spirit coming upon Elisabeth enabled her to recognize its meaning. But the whole occurrence transcends ordinary rules. The promise respecting John (ver. 15), taken in its fullest sense, implies that the unborn infant would be the first to recognize the Lord (even before His birth).

Ver. 42. **Blessed art thou among women.** Blessed by God, beyond other women, rather than blessed by other women.—**Blessed is the fruit of thy womb.** Elisabeth had heard nothing of Mary's situation, so far as we know, but speaks of it by inspiration.

Ver. 43. **Whence is this to me?** Utterance of humility.—**The mother of my Lord**, *i. e.*, the Messiah. This recognition was through inspiration. The designation 'Mother of God,' which came into use in the fifth century, is not found in the Bible.

Ver. 44. **For.** She recognized Mary as the mother of her Lord, in consequence of the leaping of her own unborn babe, **for joy.** As if she would say: why is such a privilege accorded to me, so great that it affects with exultation my unborn babe!

Ver. 45. **For there shall be**, or, 'believed that there shall be,' etc. The former rendering introduces an encouragement for Mary's

filment of the things which have been spoken to her
46 from the Lord. And Mary said,
My soul doth magnify the Lord,
47 And my spirit hath rejoiced in God my Saviour.

faith, tells of the blessing of entire fulfilment which will be given to her faith—an idea in keeping with these first dawnings of the New Dispensation. The latter refers more to the promise as already fulfilled. Elisabeth, without hearing Mary's story, knows of the angelic message. 'Elisabeth was undoubtedly reflecting with compassion on the condition of Zacharias, whose unbelief had been reproved with loss of speech, while the believing Mary was entering her house with joyful salutations.' Van Oosterzee.

Ver. 46. **And Mary said.** The influence of the Holy Spirit is not asserted, but assumed in Mary's case. This song of Mary, called the MAGNIFICAT, from the first word of the old Latin version, is the last Psalm of the Old Testament and the first of the New. It is entirely Hebrew in its tone and language, and Mary must have been familiar with the lyrics of the Old Testament, which it echoes. The mother of our Lord at such a time might well 'become in an instant both poetess and prophetess,' and was the proper person to bring to the approaching Messiah the fragrance of the noblest flower of Hebrew lyric poetry. Objections have been raised against the genuineness of this and the songs of Zacharias (*Benedictus*) and Simeon (ch. 2: 29–32). But the hymns themselves echo the Old Testament to such an extent, as to prove that they could not have been composed by Christians after the death of our Lord. They are Messianic rather than Christian; pointing to the period assigned them by Luke as the true date of their composition. The *Magnificat* recalls at once the song of Hannah (1 Sam. 2: 1–10), and also several passages in the Psalms (31, 112, 126). It may be divided into four stanzas: 1. Of *personal praise* (vers. 46–48); 2. Praise of God's *omnipotence and holiness* (vers. 49, 50); 3. Praise of His *mighty deeds* among men (vers. 51, 52); 4. Celebration of His *faithfulness* (vers. 53–55).

My soul doth magnify the Lord. The 'soul,' when distinguished from the 'spirit' (ver. 47), is that part of our nature which forms the link between the spirit and the body, here expressing through the mouth the sentiment which previously existed in the 'spirit.'

Ver. 47. **And my spirit hath rejoiced.** The spirit is, according to Luther, 'the highest, noblest part of man, by which he is enabled to apprehend incomprehensible, invisible, eternal things, and is in short the house where faith and God's word indwells.' 'Soul' and 'spirit,' taken together, include the whole inner being.—**In God my Saviour.** Not simply her 'deliverer from degradation, as a daughter of David, but, in a higher sense, *author of that salvation which God's people expected*' (Alford). Her words must be taken in a full spiritual meaning, and also as implying her own need of a 'Saviour.'

48 For he hath looked upon the low estate of his [1]hand-maiden:
For behold, from henceforth all generations shall call me blessed.
49 For he that is mighty hath done to me great things;
And holy is his name.
50 And his mercy is unto generations and generations
On them that fear him.
51 He hath showed strength with his arm;
He hath scattered the proud [2]in the imagination of their heart.
52 He hath put down princes from *their* thrones,
And hath exalted them of low degree.

[1] Gr. *bond-maiden.* [2] Gr. *by.*

Ver. 48. **For**, or, 'because,' as this word is more frequently rendered (in the next clause 'for' is correct).—**Hath looked upon**; see chap. 9: 38.—**The low estate.** Not humility of mind, but humility of station, of external condition.—**For behold, from henceforth.** In proof that the Lord had thus looked upon her low estate.—**All generations shall call me blessed.** Recognize the blessedness bestowed on her by God, as already declared by Elisabeth (ver. 48). Comp. the instance given in Luke 11: 27, and the significant reply of our Lord, which accepts the blessedness of his mother, and yet cautions against excesses in this direction.

Ver. 49. **For**, or, 'because,' as in ver. 48.—**And holy is his name.** The song now becomes more general in its expressions. This rising from what is personal to general praise is a characteristic of most of David's Psalms.

Ver. 50. This verse forms two lines, as the R. V. indicates, closing the second stanza.—**Unto generations and generations.** This implies *forever*, but that is not the prominent thought. The phrase describes the continuance of God's mercy.—**On them that fear him.** The Old Testament description of the pious.

Ver. 51. **He hath showed strength.** The past tense in this and the following verses is used prophetically, according to the common usage of sacred Hebrew poetry. What the Lord has done for her leads her to sing thus of what He will do, as certain and accomplished.—**In the imagination**, or, 'device.' The original word does not necessarily imply something futile or fancied.—**Their heart**, the region where pride reigned. Precisely where they thought their strength lay. He showed their weakness. 'By' is far less exact.

Ver. 52 **Princes from their thrones**, heathen usurpers. That Herod was thought of is very probable, but not Herod alone. Here,

53 The hungry he hath filled with good things;
And the rich he hath sent empty away.
54 He hath holpen Israel his servant,
That he might remember mercy
55 (As he spake unto our fathers)
Toward Abraham and his seed forever.
56 And Mary abode with her about three months, and returned unto her house.

Chapter 1: 57–66.

The Birth of John the Baptist.

57 Now Elisabeth's time was fulfilled that she should
58 be delivered; and she brought forth a son. And her

as in the royal war-songs of David, the singer thinks of all the mighty enemies of God's chosen people.

Ver. 53. **He hath filled the hungry with good things.** Neither exclusively temporal nor exclusively spiritual in its meaning. It is hard to divide the two, and no doubt all God's merciful providing was in the mind of Mary.

Ver. 54. **He hath holpen,** *i. e.*, helped, **Israel his servant.** This sums up what had before been described (vers. 51–53).

Ver. 55. **As he spake unto our fathers.** This is parenthetical, for the original plainly shows that **to Abraham and his seed** should be joined to the word 'mercy,' at the close of ver. 54, as the R. V. indicates. Yet God's remembrance of His mercy is connected with His truthfulness to His promise. The promise: 'In thy seed shall all the nations of the earth be blessed' (Gen. 22: 18), indicates the universal character of God's mercy.—**Forever.** This also should be connected with 'mercy.' God has helped Israel in order to remember His mercy forever. His faithfulness is to be proven by His mercy; comp. Rom. 15: 8.

Ver. 56. **And returned to her own house.** This was before the birth of John. On her return, as we suppose, the events narrated in Matt. 1: 18–24 took place. (See note at the beginning of the paragraph.)

The Birth of John the Baptist, vers. 57–66.

This paragraph contains an account of the fulfilment of the angelic promise to Zacharias in the birth of John, the obedience of the parents in calling the child by the appointed name, and the removal of the dumbness of Zacharias at the time specified (ver. 20).

Ver. 57. **Fulfilled.** Evidently after Mary's departure.

Ver. 58. **Kinsfolk.** The plural of the word used in ver. 36 to in-

neighbours and her kinsfolk heard that the Lord had magnified his mercy towards her; and they rejoiced
59 with her. And it came to pass on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of his father.
60 And his mother answered and said, Not so; but he
61 shall be called John. And they said unto her, There is none of thy kindred that is called by this name.
62 And they made signs to his father, what he would
63 have him called. And he asked for a writing tablet, and wrote, saying, His name is John. And they

dicate the relationship between Mary and Elisabeth.—**That the Lord**, etc. Not, 'how;' according to the hopes of Jewish matrons the birth of a son was the preëminent token of God's mercy, and this remarkable case fully justified the expression here used, **magnified his mercy toward her.**

Ver. 59. **On the eighth day.** The proper time for administering the rite of circumcision (see Gen. 21: 4; Luke 2: 21; comp. Phil. 3: 5).—**They would have called.** Lit., 'were calling,' were about to call. The custom of naming a child at circumcision seems to have had its origin in the change of names (Abram, Abraham; Sarai, Sarah) at the institution of the rite; Gen. 17: 5, 15. Comp. also Gen. 21: 3, 4, as a proof that this was the custom from the first. It is said to be the usage in the East, even where circumcision is unknown, to name a child on the seventh or eighth day. Among the Greeks and Romans the name was given on the day of purification.—**After the name of his father.** Naming a child after the father, or a relative (comp. ver. 61), was very common among the Greeks, and also among the Jews; but in earlier times a Jewish son rarely bore the name of his father.

Ver. 60. **Not so; but he shall be called John.** Elisabeth may have been informed by Zacharias of the appointed name of the child. But possibly the name had been revealed to her also at this time. The wonder mentioned in ver. 63 seems to have arisen from the agreement of the parents on this point; which implies no previous communication between them on the subject.

Ver. 62. **They made signs to his father.** From this it would appear that he was deaf also. Meyer conjectures, without any sufficient reason, that they made signs in order to spare the mother, when they referred the case to her husband.

Ver. 63. **A writing tablet.** A tablet smeared with wax, on which one wrote with a style (*stylus*), a sharp instrument adapted for the purpose; the usual mode in those days.—**Saying.** A Hebrew form of expression as applied to writing, but natural enough.—**His**

64 marvelled all. And his mouth was opened immedi-
ately, and his tongue *loosed*, and he spake, blessing
65 God. And fear came on all that dwelt round about
them: and all these sayings were noised abroad
66 throughout all the hill country of Judæa. And all
that heard them laid them up in their heart, saying,
What then shall this child be? For the hand of the
Lord was with him.

Chapter 1: 67–80.

The Song of Zacharias.

67 And his father Zacharias was filled with the Holy
Ghost, and prophesied, saying,

name is John. Not 'shall be;' the declaration of the angel (ver. 13) had already settled that question. Bengel: 'This first writing of the New Testament begins with *grace*' (in allusion to the meaning of the name).

Ver. 64. **Immediately.** According to the prediction (ver. 20), the whole prophecy (ver. 13), about which Zacharias doubted having now been fulfilled. That this was a miraculous restoration, follows from the character of the entire narrative.—The word **loosed** is properly supplied. The first words were not those of complaint, but of praise; God proved that his affliction had been a blessing.

Ver. 65. **Fear.** The first effect produced by events which betoken what is supernatural (comp. chap. 1: 12, 29; 2: 9; 5: 8; Mark 4: 41; Acts 2: 43).—**All these sayings**, *i. e.*, the story of what had happened at the circumcision of the child, possibly including the whole series of remarkable events in regard to John.—**Throughout all the hill country of Judæa**, in which the home of Zacharias was situated (ver. 39).

Ver. 66. **What then shall this child be?** 'What then,' *i. e.*, in view of these remarkable circumstances,—a connection of thought not fully brought out in the A. V.—**For**, or, 'for indeed.' This is a remark of the Evangelist, justifying what was said.—**The hand**, etc. This common Old Testament figure means that the power of the Lord was present with him. Luke uses the same phrase in Acts 11: 21; 13: 11, and the same figure in a number of cases.

The Song of Zacharias, vers. 67–80.

This is called the *Benedictus* from the first word in the Latin version. It presents not only the faith of a pious Jewish priest, not only the result of the long months of silent reflection to which Zacharias had been subjected, but also these as guided, moved, and uttered under the immediate influence of the Holy Spirit. Such an

68 Blessed *be* the Lord, the God of Israel;
For he hath visited and wrought redemption for
his people,
69 And hath raised up a horn of salvation for us
In the house of his servant David

entire absence of erroneous Messianic expectations was scarcely possible in the case of even a pious Jew at that time, without the influence of the Holy Spirit *guarding from error*. But it must not be limited in its meaning to temporal prosperity, or even to the temporal greatness of the Messiah's kingdom Taking it as an expression of religious feeling, we discover the hopes of the human educator of John the Baptist, and thus obtain a hint of the real views of John himself and of the character of his ministry. The hymn may be divided into *five* stanzas (of *three* lines each, though some make more). The following outline will suffice: Thanksgiving for the coming of the Messiah (vers. 67–70); for the salvation He will bring to Israel (vers. 71–75), covering two stanzas; expression of gratitude for the child and the part he will have in this great work (vers. 76, 77); closing prophecy of the glory of the Messiah's appearing, and the blessed effects upon His people (vers. 78, 79). As is natural, the song of Zacharias is more national in its character, the song of Mary more individual. The *Benedictus* is more priestly, the *Magnificat* more royal.

Ver. 67. **Was filled with the Holy Ghost.** The song which follows is thus declared to have been inspired. The time seems to have been the circumcision of the child, and these were the words in which Zacharias was 'blessing God' (ver. 64).—**Prophesied.** It was in the fullest sense a prophetic song, as well as a song of praise. Godet thinks: 'This song, which was composed in the priest's mind during the time of his silence, broke solemnly from his lips the moment speech was restored to him, as the metal flows from the crucible in which it has been melted the moment that an outlet is made for it.' This makes ver. 64 refer to this song. Luke is in the habit of going back to a matter previously mentioned, in order to give fuller details.

Ver. 68. **Blessed.** Latin: *Benedictus*, hence the name.—**For he hath visited**, etc. The past tenses throughout are used because the eye of prophecy regards these certain future events as having already taken place.—**Wrought redemption.** This sums up the benefits bestowed by the Messiah, regarding them from the *priestly* point of view. It is very unlikely, that a priest would apply such a word to political deliverance alone.—**His people.** Comp. the previous clause: 'the God of Israel.'

Ver. 69. **A horn of salvation for us.** This well-known figure of the Old Testament (1 Sam. 2: 10; Ps. 132: 17), alluding to the horns of beasts as their formidable weapon of defence, points out here a strong, powerful defender, to rise **in the house of his servant David**. An allusion to the horns of the altar is unlikely.

70 (As he spake by the mouth of his holy prophets
which have been since the world began *),
71 Salvation from our enemies, and from the hand of
all that hate us;
72 To show mercy towards our fathers,
And to remember his holy covenant;
73 The oath which he sware unto Abraham our father,
74 To grant unto us that we being delivered out of the
hand of our enemies,
Should serve him without fear,

* Instead of *since the world began*, read *of old*.—*Am. Com.*.

Ver. 70 is parenthetical.—**By the mouth of his holy prophets.** The same thought which was expressed by Mary (ver. 55).—**Since the world began**, more correctly, **of old**, lit., 'from the age.'—The expression implies that the promise of the Messiah was from 'the beginning.'

Ver. 71. **Salvation from our enemies.** The word 'salvation' is taken up again from ver. 69, the intervening verse being parenthetical (like the first clause of ver. 55, which expresses the same thought). That political deliverance was in the mind of Zacharias cannot be doubted, but certainly not that alone. 'But he chiefly prizes this political liberation as the means to a higher end, the reformation of Divine worship; vers. 74, 75.' Van Oosterzee.

Ver. 72. **To show mercy towards our fathers.** The word 'promised' was supplied in the A. V., because of the difficulty involved in the thought of showing mercy to those already dead. But the expression is poetic. The pious Jews of old had wept over the decay of their nation, and even though dead and living with God, the fulfilment of their hopes and wishes might be called showing mercy toward them.—**And to remember his holy covenant**, *i. e.*, by the act of fulfilling what He had promised therein to show His mindfulness of it.

Ver. 73. **The oath.** This explains the word 'covenant' in ver. 72. God's covenant of mercy had been sealed by an oath. This 'oath' is found recorded in Gen. 22: 16–18. The Abrahamic covenant becomes prominent as the coming of the Messiah draws near. Comp. Gal. 3.

Ver. 74. **To grant unto us.** This gives the *purpose* both of the oath and the approaching fulfilment of it.—**That we.** This introduces *what* God purposed to grant.—**Being delivered out of the hand of our enemies**, such as Antiochus Epiphanes and the Romans, who had interfered with the Jews in their worship.—**Should serve him.** This probably refers to public religious worship, as the sign of truly serving God.—**Without fear**; the emphatic phrase of

75 In holiness and righteousness before him all our
days.
76 Yea and thou, child, shalt be called the prophet of
the Most High:
For thou shalt go before the face of the Lord to
make ready his ways;
77 To give knowledge of salvation unto his people
In the remission of their sins,
78 Because of the [1]tender mercy of our God,
[2]Whereby the dayspring from on high [3]shall visit us.

[1] Or, *heart of mercy.* [2] Or, *Wherein.* [3] Many ancient authorities read *hath visited us.*

the sentence. It means: without fear of enemies; the fear of God, which is the Old Testament token of piety, is implied in the next verse.

Ver. 75. **In holiness and righteousness.** 'Holiness' is consecration to God, 'righteousness" the manifestation of it; without the former, the latter would be merely external; both are necessary to true piety; even the 'righteousness' has respect to God rather than to men.—**All our days.** This extends the thought beyond the lives of individuals, to the national existence of Israel. Temporal prosperity is implied, but only as the result of the religious restoration just spoken of. Israel failed to be thus restored, and hence the prosperity did not come; but the prophecy will yet be fulfilled.

Ver. 76. **Yea and thou, child,** in accordance with the great blessing already spoken. Zacharias, as a father, speaks of his son, as a prophet he foretells the career of the last and greatest of the prophets; but as a priest, singing of Messianic deliverance, paternal feeling takes a subordinate place. He introduces the position of his son only as relates to the coming of the Messiah.—**For thou shalt go before the face of the Lord.** Comp. ver. 17. 'The Lord' may refer to God, rather than to the Messiah. But in any case the glory of Jehovah was to appear in the advent of the Messiah, who was Himself 'the Lord.'—**To make ready his ways.** Comp. on chap. 3: 4.

Ver. 77. **Knowledge of salvation.** This was the end of the preparation just spoken of.—**In the remission of their sins.** Not that salvation consists only in remission of sins, but that they might know that Messianic salvation comes in and through the remission of their sins. John led to this knowledge by his preaching of repentance, awakening the consciousness of sin, and of needed remission.

Ver. 78. **Because of the tender mercy of our God.** This is to be joined closely with ver. 77, giving the cause of the 'remission.' —**Whereby,** or, 'wherein.' The latter is more literal; *i. e.,* in the exercise of this tender mercy.—**The dayspring from on high.** An allusion to the Messiah and His salvation, as prophesied in Mal.

79 To shine upon them that sit in darkness and the
shadow of death;
To guide our feet into the way of peace.
80 And the child grew, and waxed strong in spirit,
and was in the deserts till the day of his shewing unto
Israel.

4: 2, the last prophecy of the Old Testament. The Messiah is figuratively presented by the word 'dayspring,' the springing up of the light, of the sun (not of a plant, as some have supposed). To this the phrase 'on high' is joined, because the Messiah comes from on high; the dayspring does not, and it seems impossible to preserve the figure throughout by any explanation.—**Shall visit us.** The future (sustained by the best authorities) is more distinctly prophetic of the speedy coming of the Messiah.

Ver. 79. **To shine.** The purpose of the visiting. The figure contained in the word 'dayspring' is carried out.—**Upon them that sit in darkness and the shadow of death.** This describes the condition of Israel, and also of the world at large. They were 'sitting,' remaining, abiding, 'in darkness,' as opposed to the light of divine truth, 'and the shadow of death' (comp. Isa. 9: 2; Matt. 4: 16); in a darkness, in which death reigns, deprived of the light of spiritual life. Death is personified as casting a shadow. The Scriptural figure of darkness usually involves the two thoughts of spiritual ignorance and death, just as light includes the light of divine truth and life, the former being the sphere of the latter.—**To guide our feet into the way of peace.** This is the end of giving light, and thus of the visit of the dayspring. This figure suggests walking in the light (Eph. 5: 8), as opposed to 'sitting in darkness.' As the word 'peace' in the Old Testament is generally used to sum up divine blessings, a sense which receives even greater fulness in the New Testament (see on chap. 2: 14), it may be well said, that 'the hymn concludes with a boundless prospect into the still partially hidden future.'

Ver. 80. **And the child grew, etc.** This verse is all that is told us of the thirty years which this remarkable person lived before he began to preach, and gives a formal conclusion to this part of the narrative (comp. the similar conclusion in chap. 2: 40, 52). This fact, together with the peculiar style of the narrative (from ver. 5 to the close of the chapter), has led to the theory that the whole was taken from some trustworthy document found by Luke. The Old Testament spirit and phraseology has led to the further conjecture, that it was originally written in Hebrew.—**In the deserts,** *i. e.*, the wilderness of Judah, which was not far from his home 'in the hill country' (vers. 39, 65). The Essenes, a mystic and ascetic Jewish sect, dwelt in the same region; but there is not the slightest

Chapter 2: 1–7.

The Birth of Jesus at Bethlehem.

2: 1 Now it came to pass in those days, there went out a

evidence that John came in contact with them.—**Till the day of his shewing unto Israel.** The opening of his official life, when he announced himself as the forerunner of the Messiah. In the case of John, temporary retirement was followed by public usefulness, the one as the preparation for the other. The mistake of monastic life consists in making the retirement permanent, leading to idleness or selfish piety; but Protestants often overlook the need of such temporary withdrawal, to gain time for calm reflection, rest from conflicts and cares, as well as strength for future work, in communing with God.

The Birth of Jesus at Bethlehem, vers. 1–7.

This paragraph narrates: the circumstances which led His mother from Nazareth (chap. 1: 26, 56) to Bethlehem (vers. 1–5); the fact and place of His birth (vers. 6, 7). The simple historical character of the story should be contrasted with the fantastic form of the legends which have arisen respecting the same event. Here, where superstitious fancy has been so active, the Evangelist has nothing supernatural to record. A real child was born of a human mother; that is the main fact. The main argument against the historical character of the chapter has been drawn from the difficulty about the census under Quirinius; but the accuracy of Luke's statement cannot be disproved, and the latest researches confirm it. See on ver. 3.

Ver. 1. **In those days.** Indefinite; about the time of the birth of John the Baptist.—**There went out a decree,** an authoritative edict. When it was issued is not of primary importance; it affected Joseph and Mary 'in those days.'—**All the world,** *i. e.*, the *Roman* world. We should not, to avoid difficulty, limit it to Palestine. The marginal note is added wherever this Greek word occurs, to distinguish it from similar ones.—**Should be enrolled.** Such an enrolment was like a modern census; but as the ultimate purpose was taxation, there was a record of property. The word here used, it is claimed by some, has *always a reference to tax-lists*, as distinguished from a mere census with a view to recruiting the army. But Luke might properly use this term, even though at the time there was no *avowal* of the proposed taxing. Afterwards when a regular registration for taxation took place, according to Josephus, an uproar occurred (alluded to by Luke in Acts 5: 37); hence an avowal of the purpose at an earlier date, while Herod was still king, would have occasioned a disturbance; but of such a disturbance about this time there is no record. On the theory that the enrolment was statistical, like a modern census, all difficulty vanishes, for Augustus ordered such an enrolment at least three times during his reign, and in statistics prepared by him, as we certainly know, there was a record of the population of countries ruled by de-

decree from Cæsar Augustus, that all [1]the world should
2 be enrolled. This was the first enrolment made when

[1] Gr. *the inhabited earth.*

pendent kings, such as Herod. It is true, the date of no one of these enrolments corresponds with that assigned to the birth of Christ, but some time would elapse before Judæa would be subjected to the provisions of such an edict. At the death of Augustus a paper prepared by him, containing full statistics of the empire, was read before the Roman Senate. This implies a census of the population of Judæa some time before the death of Augustus (A. D. 14). The latter census under Quirinius (A. D. 6), which seems to have been specifically for the purpose of taxation, probably did not furnish the statistics from Judæa for the paper of the emperor. Augustus ordered his first census of the Roman people in the year of Rome 726, and he would scarcely leave this important kingdom out of view until B. C. 759 (the date of the census of Judæa under Quirinius, mentioned by Josephus). During the whole of this period it was dependent upon Rome (under Herod and Archelaus).

Ver. 2. **And this was the first enrolment made when Quirinius was governor of Syria.** This is the natural sense of the verse, Luke having in mind the *second* and more noted enrolment under Quirinius, mentioned by himself, Acts 5: 37, and by Josephus. The man referred to undoubtedly is *P. Sulpicius Quirinius* (not *Quirinus*); the office was that of president or governor of a Roman province (technically, 'proconsul,' although in chap. 3: 1 the term is applied to Pilate, who was only procurator). According to Josephus, this Quirinius was made governor of Syria eight or ten years *after* the birth of Christ, while according to the statement of Tertullian (isolated, however), Christ was born when Q. Saturninus was governor of Syria.

The Enrolment under Quirinius. It is not improbable that Quirinius was *twice* governor of Syria, the first time about the date usually assigned to the birth of Christ. 1. An old monumental inscription speaks of a *second* governorship (according to the authority of the celebrated historian and antiquarian Mommsen), and this is confirmed by a passage in Tacitus (*Annal.* iii. 48, as interpreted by Zumpt and Mommsen). 2. We have no definite record of the governors of Syria between B. C. 4 and A. D. 6—ten years. Now during this time Quirinius must have been proconsul somewhere (he had been consul in B. C. 12), and most probably in Syria, since it can be proven that it was not in the other eastern provinces, and he was in the East before B. C. 4 (so A. W. Zumpt). The statement of Tertullian is at once outweighed by the thrice repeated assertion of Justin Martyr that our Lord was born under Quirinius, and his appeal to the register then made for confirmation. It is true these positions have been denied, but it should be borne in mind that Luke not only claims to be a careful investigator (chap. 1: 3), but has been proven to be such. The Book of Acts is full of statements which attest his accuracy. To suppose that he could

3 Quirinius was governor of Syria. And all went to
4 enrol themselves, every one to his own city. And
Joseph also went up from Galilee, out of the city of
Nazareth, into Judæa, to the city of David, which is

make a mistake here is to deny his competency to write history at all. If Quirinius had not been ruler in Syria at that time, there were many persons living who could and would have pointed out the mistake. But as the word 'governor' (the cognate verb occurs here), was used with some latitude, there is no objection to the explanation that Quirinius acted as an extraordinary *legate* of the empire, or as questor, in conducting this census, not as proconsul. This view is preferable, if that of Zumpt cannot be sustained.

Other explanations: (1) The translation of the A. V. 'This taxing was first made when Cyrenius was governor of Syria,' implying that the decree was made at the time of the birth of Christ, but not carried into effect until the governorship of Quirinius, a number of years afterwards. But this meaning would be brought out by a very different phrase from the one used. (2) Similar to this, but more grammatical, is the interpretation, 'The taxing itself was made for the first time when,' etc. Neither of these meets the difficulty, since the execution of the edict is implied in the coming of Joseph to Bethlehem. Some suppose that the death of Herod caused an interruption, so that the enrolment was made complete under Quirinius. But 'was made' does not mean 'was completed, and there is no historical proof of such interruption. (3) It is barely possible that the passage means: 'this taxing took place *before* Quirinius,' etc. But what purpose could there be in such a statement? (4) The supposition that it was a mere *priestly* taxing which Luke confounds with the Roman census, is utterly unwarranted.

Ver. 3. **Every one to his own city**, *i. e.*, to the city of his extraction (comp. ver. 4). This was not the Roman custom, but was probably adopted as a measure of policy in accordance with the Jewish habits in regard to genealogies. Roman usage required the enrolment of women, and possibly their actual presence at the place of enrolment. This mixture of Roman and Jewish usage, so likely to occur in an enrolment, made under a Jewish king yet by order of the Roman Emperor, is a strong proof of the accuracy of Luke's account.

Ver. 4. **Went up.** The usual expression for a journey towards Jerusalem.—**To the city of David**; his birth-place (Ruth 1: 19; 1 Sam. 16).—**Which is called Bethlehem.** This form of expression indicates that it was a small place; comp. Micah 5: 2; Matt. 2: 5, 6. It was about six miles south of Jerusalem, in a fertile region; hence probably the name, which means 'house of bread.' To distinguish it from a Galilean town of the same name it was called Bethlehem-Judah, also Ephrath and Ephrata (see Bible Dictionaries). In the city of David the Son of David was to be born (comp. chap. 1: 32).

called Bethlehem, because he was of the house and
5 family of David; to enrol himself with Mary, who
6 was betrothed to him, being great with child. And it
came to pass, while they were there, the days were ful-
7 filled that she should be delivered. And she brought
forth her first-born son; and she wrapped him in
swaddling clothes, and laid him in a manger, because
there was no room for them in the inn.

Ver. 5. **With Mary.** Even if not required to do so, she naturally accompanied Joseph. In her peculiar condition she would cling to him, especially as all had been cleared up between them (comp. Matt. 1: 18–25). Perhaps the prophecy respecting Bethlehem (Micah 5: 1; comp. Matt. 2: 6) was in her mind. Some think that she was an heiress, having possessions in Bethlehem, and therefore obliged to appear there to represent an extinct family. But an heiress would not be likely to seek refuge in a stable at such a time.—**Who was betrothed to him.** This does not contradict Matt. 1: 24, but rather sets forth the peculiarity of the case, as there described. The verse sheds no light on the question, whether she too were of the house of David.

Ver. 6. **While they were there.** Apocryphal legends tell how she was overtaken on the way, and sought refuge in a cave. They seem to have arrived in Bethlehem, and sought shelter in vain, before the time spoken of here.—**Be delivered,** or, 'bring forth,' as the same word is rendered in ver. 7.

Ver. 7. **Her first-born son.** This implies that Mary had other children (in Matt. 1: 25 'first-born' should be omitted). It is unlikely that an only child would be thus termed by one who wrote long afterwards with a full knowledge of the family. See chap. 8: 19–21. Luke says nothing to justify the legends of a birth without pain, and the many other fancies which have been added to the story.—**And she wrapped him in swaddling-clothes,** or, 'bands.' About this there is nothing unusual except the activity of the mother.—**In a manger.** Our Lord was born in a stable. This was purposed by God, however accidental the choice on the part of Joseph and Mary. His self-abasement is thus illustrated, the nature of His kingdom suggested, the lesson of humility enforced.—Tradition says that this stable was a *cave*, and this might be the case, since in rocky countries caves are used for stables. One ancient writer finds in this a fulfilment of the prophecy (Is. 33: 16): 'His place of defence shall be the munitions of rocks.' The place cannot be now identified. It is unlikely that the cave belonged to the shepherds afterwards spoken of; ver. 15 suggests that Bethlehem was not their home.—**Because there was no room for them in the inn,** or, 'caravanserai.' Not an inn, with a host, as in chap. 10: 34, 35, but a place where travellers

Chapter 2: 8–20.

The Angels and the Shepherds.

8 And there were shepherds in the same country abiding in the field, and keeping [1] watch by night over

[1] Or, *night-watches.*

lodged, providing their own food. There is no hint of want of hospitality. The town was full, the inn was full; failing to obtain a place there, they found the much needed shelter in a stable,—not necessarily however that of the inn, which would be less retired than others. The fact that changed the world was accomplished in a stable; but the world's emperor must send forth a universal decree that this humble birth might be in accordance with prophecy; for He who lay in the manger there was King of kings. The enrolment is in one aspect a sign of subjection, in another of superiority.

The Angels and the Shepherds, vers. 8–20.

We have here the first gospel message, by the mouth of an angel, to shepherds in the fields (vers. 8–12): the joyous chant of the heavenly hosts at this announcement (vers. 13, 14); the visit of the shepherds in obedience to the angelic message (vers 15–19); the mention of their praise (ver. 20), heaven and earth thus uniting in celebrating the Nativity.

If this account is true, then the supernatural events narrated are conclusive in their testimony to the Divine-human Person of Christ. No one, inventing statements to prove the supernatural origin of Jesus, would have been satisfied with this brief sketch, or with the amount of miraculous incident here introduced. 'In the details of the history, the supernatural is confined within the limits of the strictest sobriety and most perfect suitability, and differs altogether in this respect from the marvels of the Apocryphal writings' (Godet).

Ver. 8. **Shepherds**, *i. e.*, some shepherds, probably chosen because they too, like Simeon, 'were waiting for the consolation of Israel' (ver. 25). The Shepherd of Israel cares for His flock; while sending a Saviour to the whole world, He satisfied the secret yearnings of this humble company. His care is as minute as it is extensive.—**Keeping watch by night over their flock.** (The change of order is required by the Greek.) This might have been in December. The Jewish Rabbins indeed say that flocks were taken out in March and brought home in November, but this probably refers to far-off pastures. During the rainy season from November to March, according to the testimony of trustworthy observers, there generally occurs an interval of dry weather (between the middle of December and the middle of February), when of course the grass is green. The exact date cannot be fixed. The traditional date (December 25) is of late origin, and Christmas was not celebrated in the church till after the middle of the fourth

9 their flock. And an angel of the Lord stood by them,
and the glory of the Lord shone round about them:
10 and they were sore afraid. And the angel said unto
them, Be not afraid; for behold, I bring you good
tidings of great joy which shall be to all the people:
11 for there is born to you this day in the city of David

century, and seems to have been substituted for a series of heathen festivals. Still, the celebration of *Epiphany* in the second century indicates a recognition of the related events in the church-year. But there was no agreement in the early church as to the time of Christ's birth, and there is quite as little among modern chronologists. The Saviour was born in *the fulness of the time*, just when He was most needed, and when the Jewish and Gentile world was fully prepared for this central fact and turning-point in history. The 25th of December may have been selected for poetic and symbolical fitness. At that season the longest night gives way to the returning sun on his triumphant march, just as Christ appeared in the darkest night of sin and error as the true Light of the world.

Ver. 9. **An angel**, not, 'the angel.'—**Stood by.** This indicates a sudden, but actual, appearance; not a vision. The angel may have been above them, but this is not stated. The shepherds may have been in a state of peculiar susceptibility, as pious men, in the quiet night, under the starry heavens, where David first sang as he watched his flock; but this will not account for the story before us.—**The glory of the Lord.** The Shekinah, the brightness of God's presence, so often spoken of in the Old Testament. This accompanied the angel, both to reveal his presence in the night and to attest his authority.—**And they were sore afraid.** Lit., 'feared a great fear.' The usual effect of angelic appearances, enhanced in this case by the supernatural brightness.

Ver. 10. **Be not afraid.** Comp. chap. 1: 13, 30.—**I bring you good tidings of great joy.** Lit., 'I evangelize to you great joy.' The message is a gospel message, a joyous message; therefore they should not be afraid.—**To all the people**, *i. e.*, of Israel. First of all to them, then through them to the Gentiles.

Ver. 11. **To you.** This refers directly to the shepherds, as in ver. 10, confirming the view, that they were men who expected the Messiah.—**In the city of David.** Bethlehem; comp. vers. 4, 15. The latter instance shows that they understood it at once. The reference to the prophecy in Micah 5: 2 was probably plain to the pious shepherds.—**A Saviour.** Comp. Matt. 1: 21. Not a mere temporal deliverer, as appears from what follows: **which is Christ the Lord.** This is the only place where these words come together in this form. The first means 'the Messiah,' and could not be otherwise understood; the second has already been used twice (ver. 9) of God, and is the

12 a Saviour, which is [1]Christ the Lord. And this *is*
the sign unto you; Ye shall find a babe wrapped in
13 swaddling clothes, and lying in a manger. And sud-
denly there was with the angel a multitude of the
heavenly host praising God, and saying,
14 Glory to God in the highest,
And on earth [2]peace among [3]men in whom he is
well pleased.

[1] Or, *Anointed Lord.* [2] Many ancient authorities read *peace, good pleasure among men.* [3] Gr. *men of good pleasure.*

word used in the LXX. to translate the Hebrew Jehovah. We therefore understand the angelic message, this first Gospel statement of the Person of Christ, to mean that the child born in Bethlehem as a Saviour, was the promised Messiah, Jehovah.

Ver. 12. **The sign.** No sign had been asked for (comp. chap. 1: 36); when Zacharias requested one, he was punished (1: 18, 20). The dispensation of *faith* is beginning.—**A babe.** Not '*the* babe.' They were to look for a child born that day, wrapped and lying in a manger. There could be but one such.—**A manger,** not '*the* manger.' This implies that the place was not one well known to the shepherds. Hence the stable could scarcely have belonged to them. Some suppose that a secret influence guided them to the spot; but after such a revelation, they would seek, if necessary, among the stables of a small place like Bethlehem.

Ver. 13. **A multitude of the heavenly host,** *i. e.*, angels, who are represented as a host surrounding the throne of God (1 Kings 22: 19; 2 Chron. 18: 18; Ps. 103: 21; Dan. 7: 10; Matt. 26: 53; Rev. 19: 14). Nothing is said as to whether the song was in the air or on the earth; probably it was heard by the shepherds alone.

Ver. 14. **Glory to God in the highest, and on earth peace among men in whom he is well pleased.** The best authorities read *εὐδοκίας* (instead of *εὐδοκία*), of which a literal rendering is given in the margin of the R. V. The word is elsewhere translated 'goodwill;' but it must mean God's good will or good pleasure, not man's. This is brought out in the R. V. (text), which expresses the view of the vast majority of scholars. The full meaning is: Let there be, or there is (both ideas being included), glory to God among the angels in heaven for sending the Messiah, and peace (in the widest sense, salvation) on earth among men in whom He is well pleased, *i. e.*, His chosen people. The form is that of Hebrew parallelism, in two lines with a three-fold correspondence: 'glory'—'peace;' 'in the highest'—'on earth;' 'God'—'among men of His good pleasure.' 'Toward' is altogether incorrect. 'Good pleasure' cannot mean the good will of men toward God or toward each other (Roman Catholic versions). This sense is contrary to the grammatical usage of the Greek as well

15 And it came to pass, when the angels went away
from them into heaven, the shepherds said one to an-
other, Let us now go even unto Bethlehem, and see
this [1]thing that is come to pass, which the Lord hath
16 made known unto us. And they came with haste,
and found both Mary and Joseph, and the babe lying
17 in the manger. And when they saw it, they made
known concerning the saying which was spoken to

[1] Or, *saying.*

as to the analogy of Scriptural statements. At such a time the ground of peace would be placed, not in *men*, but in *God*. The reading followed in the A. V. is not so well supported. It may be thus expanded: God is praised in heaven, and peace proclaimed on earth, because He has shown His good will among men by sending the Messiah, who is the Prince of peace (Isa. 9: 5), and has reconciled heaven and earth, God and man. In both cases, 'peace' is to be taken in the widest sense; it is the result of the great doings of God, for which angels praise Him. 'Good pleasure' not only means favor toward men, but implies that sinful men are well-pleasing to a holy God—a mystery proclaimed and explained by the gospel of Jesus Christ. In Him, chosen in Him and in fellowship with Him, sinful men become the objects of God's good pleasure. God's mercy and God's sovereignty, thus meeting in the Babe of Bethlehem, are celebrated by the heavenly host. Poetry is truly Christian just to the extent that it is an echo and response to this first Christian hymn. Angels show their sympathy in man's salvation, and utter their highest praises to God, when they sing of the 'Saviour, Christ the Lord.' The personal dignity of the Redeemer is supported by this *Gloria in Excelsis*, while Christ's work in bringing 'peace on earth among men of God's good pleasure' upholds the truthfulness of this story of the angels' song at His birth.

Ver. 15. **The shepherds.** The angels went to heaven: the shepherds sought what the angels had praised: the former, to continue the song of 'glory in the highest;' the latter, to discover 'peace on earth.'—**Now**, *i. e.*, at once.—**Even unto Bethlehem.** As far as Bethlehem; as though it were not their usual place of resort.—**This thing**, lit., 'saying;' the same word is used in vers. 17, 19. The simple faith of these shepherds is a token that they were men 'in whom He is well pleased,' and hence chosen to receive this revelation.

Ver. 16. **Found**, suggesting previous search.—**Mary and Joseph.** Her name naturally comes first, as the mother, but especially in view of the peculiar nature of her motherhood.—**In the manger**: the one they had sought as the sign.

Ver. 17. **They made known concerning the saying**, *i. e.*, of the angels. This was the first gospel message told by men. It is

18 them about this child. And all that heard it wondered at the things which were spoken unto them by
19 the shepherds. But Mary kept all these [1]sayings,
20 pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

[1] Or, *things*.

not indicated that they told it, at this time, to more than those present when they found the child.

Ver. 18. **Wondered.** With this natural, and probably transient, wonder of those who heard the story, the narrative contrasts the more abiding effect upon Mary. Before Jesus appeared as a teacher, thirty years afterwards, the story was probably forgotten by all but a few earnest souls. If His words and works did not prevent the mass of the Jews from rejecting Him, how little influence would this story have!

Ver. 19. **But Mary.** Still in the foreground.—**Kept all these sayings.** She kept, or more exactly, she was keeping, continued to keep, in her memory, all these sayings, *i. e.*, all these things now spoken of.—**Pondering them in her heart.** Revolving, comparing, reflecting upon them in the quietude of her heart. She possessed 'the ornament of a meek and quiet spirit' (1 Pet. 3: 4). This accurate detail favors the view that the account was derived, at least indirectly, from her. Evidently she had *not* a full understanding of the matter.

Ver. 20. **Returned,** *i. e.*, to their flock, to their duty. Angelic revelations did not make them unfaithful shepherds. But their ordinary duty was made glad by what they had heard and seen. We hear no more of them. Van Oosterzee: 'They probably fell asleep, before the beginning of our Lord's public ministry, with the recollection of this night in their hearts, and a frame of mind like that of the aged Simeon. Their names, unknown on earth, are written in heaven, and their experience is the best example of the first beatitude. Matt. 5: 3.'

Lessons from the Nativity: God has in every birth His admirable work. But God to be a child, that is the miracle of miracles. The great God to be a little babe; the Ancient of Days to become an infant; the King of eternity to be two or three months old, the Almighty Jehovah to be a weak man; God immeasurably great, whom heaven and earth cannot contain, to be a babe a span long; He that rules the stars to suck a woman's nipple; the founder of the heavens rocked in a cradle; the swayer of the world swathed in infant bands—it is a most incredible thing. The earth wondered, at Christ's nativity, to see a new star in heaven; but heaven might rather wonder to see a new Sun on earth.—Glory and shame, the highest heavens and the lowly manger, angels and shepherds, how much in keeping with the birth of the God-

CHAPTER 2: 21–39.

The Circumcision and Presentation in the Temple.

21 And when eight days were fulfilled for circumcising him, his name was called JESUS, which was so called by the angel before he was conceived in the womb.

man, God emptying Himself to become man! If it be poetry and not history, then the poet would be greater than the hero (Rousseau). This fact called for angels' highest strains, and ever since has been stimulating the 'men of God's good pleasure' to voice their thanksgiving for 'peace on earth,' in a way not discordant with that song of the future, in which angels and redeemed men shall unite to praise the Babe of Bethlehem, to sing the eternal *Gloria in Excelsis*.

The Circumcision and Presentation in the Temple, vers. 21–39.

As one of the Jewish people, the child was circumcised the eighth day, and then the name Jesus was formally given Him. To the account of the redemption from the temple services on the day of purification (vers. 22–24), Luke adds that of the recognition of the infant Messiah by two godly persons, Simeon and Anna (vers. 25–38).

The order of events. I. The flight into Egypt (Matt. 2: 13–21) must have occurred after the presentation in the temple, and before the return to Nazareth. The journey could not have been made during the forty days, and Matthew's account makes it perfectly obvious that the flight took place from Bethlehem. 2. The *Adoration of the Magi* took place about the time of the presentation in the temple. The traditional date (January 6), the thirteenth day after our Lord's birth, is to be rejected. So long an interval (twenty-seven days) is opposed by Matt. 2: 13, which indicates a speedy warning to Joseph. Nor would Herod have postponed so long the murder of the Innocents. On the other hand, there was no reason why Joseph and Mary should remain long in Bethlehem after the purification, and ver. 39 indicates that they did not. It is uncertain, however, which came first. The priority of the *presentation* has been urged, because after the visit of the Magi and the revelation of danger, the parents would scarcely venture into the temple; because after the presents from the wise men Mary would not have brought the offering of poverty; because it seems more likely that the child would first receive the homage of pious Israelites and then of the representatives of the Gentiles. On the other hand, however, it may be said that there seems to be no necessity for the delay of the holy family in Bethlehem *after* the presentation. In any case the revelation of danger made to Joseph followed the presentation, since he obeyed *at once* (Matt. 2: 14).

Ver. 21. **Eight days.** Comp. chap. 1: 59.—**Jesus.** Comp. Matt. 1: 21.—**Which was so called by the angel.** Comp. chap. 1: 31. This naming was an act of obedience and of faith on the part of both Mary and Joseph (comp. Matt. 1: 21, 25). Although Joseph is less prominent in the account before us, he must have been convinced. This verse gives the greater prominence to the naming of the Saviour, but the circumcision has a significance. He was made under the law,

22 And when the days of their purification according
to the law of Moses were fulfilled, they brought him
23 up to Jerusalem, to present him to the Lord (as it is
written in the law of the Lord, Every male that
openeth the womb shall be called holy to the Lord),
24 and to offer a sacrifice according to that which is said
in the law of the Lord, A pair of turtledoves, or two

that He might redeem us from the law; as a born Jew, and as One who fulfilled the law for us, He was circumcised.

Ver. 22. **Their purification.** This refers to Mary and Joseph, rather than to Mary and the child. In Lev. 12: 4–6, there is no hint of the purification of the child. The presence of Joseph was required by the law respecting the redemption of the first-born (see on ver. 23), and the ceremonial uncleanness, which lasted until the fortieth day in the case of a male child (Lev. 12: 2–4), affected the husband.

Ver. 23. **In the law of the Lord.** Ex. 13: 2, freely quoted in explanation of the presentation.—**Every male that openeth the womb,** *i. e.*, every first-born male ('both of man and of beast'). The sacrifice (ver. 24) was required in every case, but the presentation only in the case of the first-born son. The requirement respecting the first-born was in remembrance of the sparing of the first-born of the Israelites in Egypt (Ex. 13: 2; Num. 8: 17). Instead of the first-born, however, God took the tribe of Levi for the service of the sanctuary (Num. 3: 12; 8: 14–18). At the time of this substitution the number of the first-born *in excess* of the Levites must be redeemed by the payment of five shekels for each one (Num. 3: 44–51). Afterwards, it appears (Num. 18: 15, 16,) that *every first-born son* was presented and redeemed by the payment of this amount. He who was Himself Priest and Temple, doing God's service as none ever did, probably submitted to the form of redemption from the temple service. Our Lord's subsequent conduct in cleansing the temple, shows how little He regarded the payment of legal claims as satisfying His zeal for God's house (John 2: 13–17).

Ver. 24. **According,** etc. The offering was, according to Lev. 12: 6: 'a lamb of the first year for a burnt-offering, and a young pigeon, or a turtle-dove, for a sin-offering.' In the case of poverty: **A pair of turtle-doves, or two young pigeons** (Lev. 12: 8). Joseph and Mary were not rich, but extreme poverty is not to be inferred from this offering. If they, while sojourners in Bethlehem, had also to pay five shekels at this time, there would be a sufficient reason for their availing themselves of this provision of the law for those who were not rich. 'Mary cannot bring a lamb for an offering: she brings something better, even the true Lamb of God, into the temple' (Van Oosterzee).

25 young pigeons. And behold, there was a man in Jeru-
salem, whose name was Simeon; and this man was
righteous and devout, looking for the consolation of
26 Israel: and the Holy Spirit was upon him. And it
had been revealed unto him by the Holy Spirit, that
he should not see death, before he had seen the Lord's
27 Christ. And he came in the Spirit into the temple:
and when the parents brought in the child Jesus, that
they might do concerning him after the custom of the
28 law, then he received him into his arms, and blessed
God, and said,
29 Now lettest thou thy [1]servant depart, O [2]Lord.

[1] Gr. *bondservant.* [2] Gr. *Master.*

Ver. 25. **Simeon.** According to some, this was the son of the famous Rabbi Hillel, and father of Gamaliel the teacher of Paul (Acts 34). The Rabbis say that Jesus was born in the days of Rabbi Simeon, son of Hillel. But the name was very common; ver. 26 suggests that this man did not live long afterwards, while Rabbi Simeon was alive in A. D. 13; and the language here does not point to a famous man. Another untrustworthy tradition describes him as blind, but receiving his sight on the approach of the child Jesus.—**Righteous,** as regards the law, **and devout,** religiously conscientious (comp. Acts 2: 5; 8: 2). —**Looking for the consolation of Israel,** *i. e.*, for the coming of the Messiah to console Israel after the sorrows (*dolores Messiæ*), which according to the common belief should precede that coming. Comp. ver. 38.—**And the Holy Spirit was upon him.** This explains the subsequent revelation.

Ver. 26. **Should not see death.** Comp. Ps. 89: 48; John 8: 51; Heb. 11: 5; also the phrase 'taste of death' (Matt. 16: 28; Heb. 2: 9).—**The Lord's Christ,** *i. e.*, 'the Messiah of Jehovah.' It is implied that Simeon was very old, and would die soon after. How this revelation was made is not hinted.

Ver. 27. **And he came in the Spirit into the temple.** His steps were ordered by the Spirit, in the power of which he lived. The Spirit led him thither to meet this child, whom he was enabled, by the same Spirit, to recognize as the Messiah.

Ver. 29. The words of Simeon are poetic in their form, and even in a translation retain their peculiar beauty. The song is called *Nunc Dimittis,* from the opening words in the Latin version. Like the *Magnificat* and *Benedictus,* it is adapted to the peculiar time and circumstances assigned in the narrative.—**Now lettest thou thy servant depart,** or, 'now dost thou release thy servant.' The word 'servant' corresponds with **Lord,** *i. e.*, 'master,' not, Jehovah. Death

According to thy word, in peace;
30 For mine eyes have seen thy salvation,
31 Which thou hast prepared before the face of all
peoples;
32 A light for [1]revelation to the Gentiles,
And the glory of thy people Israel.
33 And his father and his mother were marvelling at the
34 things which were spoken concerning him; and Simeon

[1] Or, *the unveiling of the Gentiles.*

is regarded as the dismissal from honorable servitude.—**According to thy word,** *i. e.*, the revelation mentioned in ver. 26.—**In peace,** in the fullest sense of happiness, blessedness. This is the result of the release asked for.

Ver. 30. **Have seen.** These words are emphatic; probably the tradition respecting previous blindness was suggested by them.—**Thy salvation,** *i. e.*, the Messianic deliverance. He sees the world's salvation, while beholding the form of a helpless child. The prominence given by Simeon to 'salvation' rather than to the person of the child, confirms the early date of the song. It also indicates that Simeon had not heard of the wonderful occurrences which preceded.

Ver. 31. **All peoples,** both Jews and Gentiles, as the next verse shows. The past tense is used from a prophetic point of view, as in the songs of Mary and Zacharias.

Ver. 32. **A light.** This defines 'salvation.'—**For revelation to the Gentiles.** Comp. Is. 49: 6, where there is a similar prophecy. The idea is that of Old Testament prophecy: The light of the world rises in Israel, extends its influence to other nations, which submit to the Messiah and receive the light of truth. Comp. Is. 2: 2; 11: 10; 44: 5. The marginal rendering seems far less correct.—**And the glory.** This also defines 'salvation;' some take it as defining 'light,' but this destroys the poetic parallelism, and is otherwise objectionable. The end proposed is not the glory of Israel, but the coming of the Messiah, and His salvation is the true glory of Israel, that which really exalts it above other nations, that for which it was chosen.

Ver. 33. **And his father.** 'Joseph' was substituted at an early date. 'The parents' are spoken of in ver. 27 (comp. the words of Mary, ver. 48). Our Lord, however, is never represented as calling Joseph by this title. The use of it by Luke involves no contradiction of his previous statements. To have avoided the term would look like the over-carefulness of an inventor.—**Were marvelling,** while Simeon was speaking. Although this was only a confirmation of the more direct revelations previously made, their wonder is made more prominent than their faith.

Ver. 34. **Blessed them.** The ordinary benediction of a pious old man.—**Unto Mary his mother.** This indicates that Simeon

blessed them, and said unto Mary his mother, Behold
this *child* is set for the falling and rising up * of many
in Israel; and for a sign which is spoken against;
35 yea and a sword shall pierce through thine own soul;
that thoughts out of many hearts may be revealed.
36 And there was one Anna, a prophetess, the daughter

* *and the rising.—Amer. Com.*

knew (by revelation we infer) something of her peculiar relation to the child. He now alludes to the sufferings of the Messiah, already foretold by the Old Testament prophets. This further revelation may have been needed to prevent undue elation on the part of Mary.—**Is set**, lit., 'lieth.' The reference is to lying in an appointed place, probably with an allusion to the 'stone of stumbling' (Isa. 8: 14; Rom. 9: 33; comp. 1 Peter 2: 8).—**For the falling and rising up of many.** The rendering of the American Revisers: 'the falling and the rising of many,' brings out the view, that this refers to two classes: some fall through unbelief, stumbling at this rock of offence; others are raised up through faith and holiness. 'The fall and rising again' (as in A. V.) points to but one class: those first humbled by a sense of sin, and then raised again by this Saviour; but 'again' is not necessarily implied. The rendering of the English Revisers fails to indicate their view.—**And for a sign which is spoken against.** This refers to the future; but the present is used of what is characteristic. This prophecy was fulfilled during His earthly life; the culmination was the *cross*, which as the sign of salvation has not yet lost its offence (Gal. 5: 11).

Ver. 35. **Yea and a sword shall pierce through thine own soul.** The sentence is parallel with the last, and should not be put in parentheses. The rejection and suffering of Christ has just been indicated; with this the grief of Mary will correspond. The culmination of her grief is at the culmination of His sorrows: the sword pierces deepest at the cross. This ancient interpretation is preferable to later ones: such as a reference to Mary's anguish for sin, or her doubt about the Messiahship of her Son.—**That thoughts out of many hearts may be revealed.** Neutrality with respect to this one will be impossible. Whether men fall or rise, the appearance of this child will reveal their secret heart, and this will be done through the cross, to which there is a latent reference throughout. The test is faith in the Crucified One (1 Cor. 1: 23, 24).

Ver. 36. **One Anna.** One is supplied to relieve the English construction.—**A prophetess**, so called previous to this time.—**Phanuel.** The name of her husband is not mentioned, probably because he had been so long dead. Nothing further is known of father or daughter, though tradition has been busy in supplementing the narrative.—**She was of a great age.** From this point to 'four-

of Phanuel, of the tribe of Asher (she was [1]of a great age, having lived with a husband seven years from
37 her virginity, and she had been a widow even for* fourscore and four years), which departed not from the temple, worshipping with fastings and supplica-
38 tions night and day. And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Je-
39 rusalem. And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

[1] Gr. *advanced in many days.* * *even unto.—Amer. Com.*

score and four years' (ver. 37), the description is parenthetical, referring to the particulars of her great age.

Ver. 37. **Even for fourscore and four years.** 'Unto,' the rendering of the American Revisers, is more in accordance with the literal sense of the correct reading. It implies that she was now eighty-four years old, not a widow for that period. This is evidently mentioned as a commendation (comp. 1 Tim. 5: 3, 5), especially as it is plainly intimated that she was young at the death of her husband. —**Which,** etc. She not only appeared in the temple at the ordinary hours of prayer, and on ordinary fast days (Monday and Thursday), but her life was devoted entirely to religious exercises. The tradition that Mary had been brought up under her guidance in the temple is groundless. Simeon and Anna 'stand in striking contrast to the infant Saviour, exemplifying the Old Covenant decaying and waxing old before the New, which is to grow and remain.' Van Oosterzee.

Ver. 38. **At that very hour,** *i. e.*, when the meeting with Simeon took place.—**Gave thanks unto God,** according to the better supported reading. She gave praise to the Father for sending the Messiah. —**Spake of him.** Evidently of the child.—**To all them,** etc. Not openly to every body, but to the circle of pious people expecting the Messiah. This probably took place on the spot (comp. ver. 17). It may have been the hour of prayer, when numbers of this class would be present.—**For the redemption of Jerusalem.** The correct reading requires this rendering, which refers to the same Messianic expectation indicated by the A. V., but points to Jerusalem as the place where redemption would begin. These expectant souls were probably obscure persons, and any extended knowledge of the prophecies respecting this child would be checked by the flight to Egypt and the withdrawal to Nazareth. Thus the accounts of Matthew and Luke undesignedly supplement each other.

Ver. 39. **They returned into Galilee, to their own city Nazareth.** Of itself this suggests that Joseph and Mary went directly

Chapter 2: 40–52.

The Childhood of Jesus.

40 And the child grew, and waxed strong, [1]filled with wisdom: and the grace of God was upon him.

[1] Gr. *becoming full of wisdom.*

and immediately from Jerusalem to Nazareth. But this is not expressly stated. It is, however, difficult to suppose that Luke had seen Matthew's account, or *vice versa.*

The Childhood of Jesus, vers. 40–52.

In ver. 40, Luke sums up the events of years in a single verse. The whole period of childhood is here included. Vers. 41–51 give an example of the wisdom just spoken of (ver. 40), the more significant because the incident occurred at the age (twelve years) when a Jewish boy became a 'son of the law,' was first fully subjected to the obedience of the law. The whole story is told so simply, with such internal marks of truthfulness, that no reason for rejecting it can be found. It is in marked contrast with the unnatural fictions of the Apocryphal Gospels.

On our Lord's Childhood. It was a *real* childhood and youth ripening into manhood. Here where Scripture is well nigh silent, we find an unanswerable argument for the doctrine of the Divine-human Person of Christ. We find no trace of any contact with the learning of those days; there was no school of philosophers in despised Nazareth. Nor can He be ranked with self-made men of genius. For while these too have been deprived of living teachers, their development can still be accounted for by the use of other educational *means*, and we have to trace the energy with which such have sought these means and improved them. The character of His subsequent teaching forbids the theory that He thus attained His knowledge. It is too unique to be the result of study. Schaff (*The Person of Christ*): 'He confined Himself strictly to religion. But from that centre He shed light over the whole world of man and nature. In this department, unlike all other great men, even the prophets and the Apostles, He was absolutely original and independent. He taught the world as one who had learned nothing from it and was under no obligation to it. He spoke from Divine intuition as one who not only *knows* the truth, but who *is* the truth, and with an authority which commands absolute submission, or provokes rebellion, but can never be passed by with contempt or indifference. His character and life were originated and sustained in spite of circumstances with which no earthly force could have contended, and therefore must have had their real foundation in a force which was supernatural and Divine.'

Ver. 52 is another of the brief conclusions, peculiar to Luke, especially in chapters 1 and 2.

Ver. 40. **And the child grew.** Comp. the account of John's youth (chap. 1: 80). The next paragraph illustrates what is stated in this verse, and verse 52 repeats and extends the statement. Growth of body is mentioned first, a point not to be overlooked.—**And waxed**

41 And his parents went every year to Jerusalem at the
42 feast of the passover. And when he was twelve years
43 old, they went up after the custom of the feast; and
when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and

strong. The words 'in spirit' are inserted from chap. 1: 80, and refer the statement to mental and spiritual development; but without this interpolation the sense is: Our Lord in His genuine human development grew strong as He grew in body, had a healthy physical growth.—**Filled with wisdom.** See marginal note. In mind and spirit too He grew. This being filled with wisdom was an increase of knowledge in proportion to His physical growth, including, as the next incident (especially ver. 49) plainly implies, an increasing consciousness of God as His Father, an awakening of His own Divine-human consciousness, a recognition of Himself, a revelation of the wisdom belonging to His divine nature. For this 'wisdom' was in Him, and is distinguished from what is stated next: **and the grace of God** (the favor of God, His Father) **was upon him.** Comp. ver. 52.

Ver. 41. **Went,** were accustomed to go.—**At the feast of the passover.** The male Israelites were required to appear at the three yearly feasts (Ex. 23: 14–17), of which this was the principal one. Women, according to the teachings of a prominent Rabbi (Hillel), were bound to attend the passover feast. Mary probably went from pious motives, rather than Rabbinical rules.

Ver. 42. **Twelve years old.** At this age a Jewish boy became 'a son of the law' and was henceforth bound to obey the law in the full scope of its requirements. After this age attendance at the passover was necessary; but the passage before us gives no hint that this was the first time the child Jesus had accompanied His parents thither. In the original, vers. 42 and 43 form but one sentence.

Ver. 43. **Fulfilled the days.** The seven days of the feast. (Ex. 12: 15; Lev. 23: 6; Deut. 16: 2.)—**Tarried behind in Jerusalem.** This and the next clause are the emphatic parts of the sentence (vers. 42, 43).—**And his parents knew it not.** This does not imply want of proper care on their part. Such a child had not been wont to cause anxiety. How it happened is not stated. The main point is, that He, afterwards (ver. 51) and before so obedient, remained without consulting His parents, and justified Himself for so doing (ver. 49). His action was occasioned by an irresistible longing to remain in the sacred city and in the house of God. This longing He gratified without consulting those to whom He ordinarily owed obedience. Such conduct would have been disobedience, implying moral imperfection, if Jesus were not more than man. The sole justification is in the higher relationship He asserts (ver. 49).

44 his parents knew it not; but supposing him to be in
the company, they went a day's journey; and they
sought for him among their kinsfolk and acquaintance:
45 and when they found him not, they returned to Jeru-
46 salem, seeking for him. And it came to pass, after
three days they found him in the temple, sitting in the
midst of the [1]doctors, both hearing them, and asking
47 them questions: and all that heard him were amazed

[1] Or, *teachers.*

Ver. 44. **In the company.** The band of fellow-travellers. These caravans were often large, and usually made up of those from the same district.—**A day's journey.** During the day no anxiety would be felt respecting so obedient a child, but at night He would be expected to rejoin His parents.—**Kinsfolk and acquaintance.** This was natural, and shows the composition of the caravan.

Ver. 45. **Returned to Jerusalem, seeking for him,** *i. e.*, on the way as they returned.

Ver. 46. **After three days.** Reckoned from the time when they missed Him: one day returning (possibly part of another, as they searched on the way), another of search in Jerusalem, the third day that of finding Him. Others prefer to reckon from their departure out of Jerusalem: one day out, one to return, the third of search. Either is preferable to the theory that three full days were spent in looking for Him in Jerusalem. He must have been most of the time in the temple, and it would scarcely take them so long to think of searching for Him there.—**In the temple.** In one of the porches of the court of the women. They found Him where Mary might go (ver. 48), and in these porches the Rabbis held their schools.—**Sitting in the midst of the doctors,** or, 'teachers,' the Jewish Rabbis. There is nothing to prove that He sat there, as a teacher. The position is mentioned to show that He was not hid, but where He could easily be seen. Nor can it be proved that scholars *stood* and teachers *sat* in these assemblies. The custom in the East is for scholars to sit cross-legged on the floor.—**Both hearing them, and asking them questions.** The 'hearing' is mentioned first, which opposes the idea of His having taken the position of a Rabbi. 'Asking them questions,' was simply in accordance with the Jewish custom: the *scholars* asked questions.

Ver. 47. **Were amazed at his understanding;** as manifested in His comprehension of the subjects (undoubtedly religious) under discussion.—**His answers.** This is added as the special ground of amazement. None of these answers have been preserved, but the subsequent reply to Mary indicates the wisdom of His words. But we must beware of the improbable and unwarranted view that He spoke as a teacher, or oracularly. 'A lecturing, demonstrating child, would

48 at his understanding and his answers. And when
they saw him, they were astonished: and his mother
said unto him, [1]Son, why hast thou thus dealt with us?
49 behold, thy father and I sought thee sorrowing. And
he said unto them, How is it that ye sought me? wist

[1] Gr. *Child.*

have been an anomaly, which the God of order would never have exhibited' (Olshausen). There is nothing premature, forced, or unbecoming His age, and yet a degree of wisdom and an intensity of interest in religion, which rises far above a purely human youth.

Ver. 48. **They** (*i. e.*, His parents) **were astonished.** Comp. ver. 50.—**His mother said unto him.** This indicates that there was a special reason for *her* speaking rather than Joseph. But the answer shows that these chapters were not written to unduly exalt Mary. —**Son.** Greek, 'Child.'—**Why**, etc. There is a tone of reproach in the question, and also a hint that Jesus had never before grieved the mother's heart. This separates Him at once from all other boys.—**Thy father and I.** This form of speech was required by usage. It may, however, imply that Mary had never told her son of the remarkable circumstances of His birth, and then His answer, assuming a knowledge of *His Father*, would be the more remarkable.

Ver. 49. **How is it that ye sought me**, or, 'were seeking me?' A boy of twelve years would understand the mother's anxiety. (In Oriental countries maturity comes earlier than among us.) Were He only human, the answer would have been mocking. But 'in all the simplicity and boldness of holy childhood,' He expresses astonishment that they had not known where He would be and where He ought to be. He knew and felt there was something in Him and in His previous history, which *ought to be known* to Mary and Joseph, that justified His being where He was and forbade their anxiety about Him. Mary's reproach implies that she had not told Him of the things she had been 'pondering in her heart' (ver. 19). This makes the answer the more remarkable, while its quiet repose shows that the child was superior to the mother.—**Wist ye not**, *i. e.*, 'did ye not know.' This, like the previous clause, implies that they *ought* to have known this.—**That I must be.** This points to *moral* necessity, identical with perfect freedom. Our Lord afterwards uses it of 'His appointed and undertaken course' (Alford). At this time when legal duty fell upon a Jewish boy, He would express His conviction of duty. It represents the time when children begin to feel that they have entered upon 'years of discretion,' and assumed for themselves the *moral* responsibility hitherto largely resting upon their parents.—**In my Father's house.** Lit., 'in the things of my Father.' It may mean: abiding in, occupied in that which belongs to my Father, to His honor and glory, including all places and employments peculiarly His. The

50 ye not that I must be [1] in my Father's house? And
• they understood not the saying which he spake unto
51 them. And he went down with them, and came to
Nazareth; and he was subject unto them: and his
mother kept all *these* [2] sayings in her heart.

[1] Or, *about my Father's business.* Gr. *in the things of my Father.* [2] Or, *things.*

place in which He was, is in any case included. But it seems best to restrict the sense to the *place*. Greek usage favors this. The question about seeking Him makes it necessary to accept the reference to the temple as the primary one, even if the wider reference is not excluded. They need not have *sought* Him, they ought to have known *where* to find Him. At the same time it is true that He here suggests the sphere in which He lived, whether in or out of the temple. The words: 'my Father,' assert what was implied, or only negatively expressed, in the previous part of the response. He claims God as His Father, and not only justifies His conduct by this claim, but expresses the conviction that they should have recognized it. There is a contrast with the phrase, 'thy father' (ver. 48). This is the *first recorded utterance* of Jesus, and in it the Divine-human self-consciousness is manifest. The narrative suggests that this was the first time words of this deep meaning had fallen from His lips. Christ's first saying was not a moral precept, but a declaration concerning His relation to God. The calmness of the response opposes the view that the consciousness of this relation had not previously existed.

Ver. 50. **And they understood not the saying.** This was natural, even after the remarkable peculiarities of our Lord's birth. Twelve years had passed since then, and their faith might have grown weaker. While they knew something as to His Person, they could not understand the deeper meaning which He seemed to comprehend so clearly and express so decidedly. Further, what He said came from Himself and not from their information; this obedient child deviated from His parents' expectation, and calmly justified His conduct. No wonder they did not understand. In these days men, after all the light from Christ's life, after all the evidences of His power in the Christian centuries, fail to understand this saying of His, respecting His own Person.

Ver. 51. **Was subject unto them.** Rendering full obedience, probably working at His reputed father's trade (Mark 6: 2). In the light of ver. 49 this obedience appears as a self-humiliation. It adds to our conception of the completeness of His vicarious work during these long years, to remember that there were other children in the household to try Him in the ways so common to children. The passive virtues could scarcely be manifested were He alone.—**And his mother**, etc. Joseph disappears from the history at this point. He probably died at some time during the eighteen years before our Lord's

52 And Jesus advanced in wisdom and [1] stature, and in [2] favour with God and men.

Chapter 3: 1–14.

The Ministry of John the Baptist.

3: 1 Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and

[1] Or, *age.* [2] Or, *grace.*

ministry began. Mary kept all these sayings in her heart during these years, and from her the Evangelist may have derived his information.

Ver. 52. **Advanced**, not, 'increased.'—**In wisdom and stature**, or, 'age;' see Matt. 6: 27. The former sense is included, if the latter be accepted.—**In favor** (or 'grace') **with God and men.** The favor with God found expression at His baptism, and that expression implies sinless perfection. The innocence of childhood, free in this case from all childish faults, developed into complete holiness of life. During this time was performed a large part of that work which the second Adam must do as fulfilling the law *for others.* This work found 'favor with God.' The favor with men was probably not complete. Even in youth He must have testified by His life against the worldly people of Nazareth (comp. chap. 4: 28, 29). The exercise of His passive virtues must have been constant and increasing. This patient waiting has a lesson never more needed than in this bustling age.

The Ministry of John the Baptist, vers. 1–14.

Parallel passages: Matt. 3: 1–10; Mark 1: 1–6; comp. John 1: 6, 7, 23. The ministry of John is narrated by all four Evangelists. While Luke gives the main points stated by Matthew and Mark, his account presents some striking peculiarities. Chief among these, in this paragraph, is the chronological notice (ver. 1), which points out the exact position of the main gospel facts on the wide platform of universal history; he quotes more fully from Isaiah (vers. 4–6). Besides the general statement (vers. 7–9) which agrees with Matthew's account, Luke gives several particulars exemplifying John's teaching (vers. 10–14). This is the fullest report of John's teachings in their ethical bearings.

Ver. 1. Luke's accuracy appears from his naming here no less than seven official personages, from the Roman emperor to the Jewish high priest or high priests.—**In the fifteenth year of the reign of Tiberius Cæsar.** The step-son and successor of Augustus. The usual (and incorrect) *Christian era* (A. D.) coincides with the year of Rome (U. C.) 754. Augustus died Aug. 19, U. C. 767 (or A. D. 14, counting U. C. 754 as A. D. 1). The fifteenth year of the sole reign of Tiberius was from August 19, U. C. 781, to the same day 782. But he was associated with Augustus as ruler from January, 765. The ex-

Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and
2 Lysanias tetrarch of Abilene, in the high-priesthood of Annas and Caiaphas, the word of God came unto

pression translated: 'of the reign of,' permits us to reckon from either point. Reckoning from January, 765, 'the fifteenth year' would give from January, 779, to January, 780, as the date of John's ministry. This date accords better with the fact that Christ was born *before* the death of Herod (Matt. 2: 19), which occurred U. C. 750. For Jesus 'was about thirty years of age' (ver. 23) at the time of His baptism, which took place some time after John began to preach. The other view would give no earlier year than 781 as the beginning of John's ministry, and would lead to the conclusion that our Lord was *thirty-two* years old when He was baptized. This is possible, but not probable. We therefore hold that the year spoken of is U. C. 779–780 (A. D. 26–27). On the date of our Lord's birth, see Introduction.—**Pontius Pilate.** Fifth **governor** (procurator) **of Judæa.** He held the office from U. C. 779 to 789 (A. D. 26–36).—**Herod.** Herod Antipas, the son of Herod the Great, and Malthace, the full brother of Archelaus (Matt. 2: 22), and the murderer of John the Baptist. He is frequently spoken of in the Gospels. He was **tetrarch of Galilee** from U. C. 750 to 792. Perœa was also under his jurisdiction.—**His brother Philip.** Not the same as Philip, the first husband of Herodias, spoken of in Mark 6: 17, and alluded to in Matt. 14: 3 and ver. 19, who was disinherited by his father, and remained a private citizen. Philip the tetrarch was the son of Herod the Great and Cleopatra, a woman of Jerusalem, the fifth and last wife of Herod. He reigned from 750 to 786, and was the best of Herod's sons.—**The region of Ituræa and Trachonitis.** The north-eastern part of Palestine, beyond the Sea of Galilee.—**Lysanias, tetrarch of Abilene,** the district about the town of Abila, which was eighteen miles north of Damascus. Another person of this name ruled over a large district in the same region about sixty years before, and was killed by Antony. All the territory ruled by that Lysanias was assigned by Augustus to others, except Abilene, which therefore seems to have had a separate ruler. He is named by Luke alone; but a good many years afterwards the district was called 'Abila of Lysanias.'

Ver. 2. **In the high-priesthood of Annas and Caiaphas.** There could properly be but one high-priest, holding office for life; the verse therefore suggests some peculiar state of things. From other sources we learn, that Annas had been high-priest, but was deposed by the Romans some years before; that, after a number of changes, his son-in-law Caiaphas was made high-priest, holding the office at this time. Annas, however, is called the high-priest in Acts 4: 6, and still exercised some functions of the office (John 18: 13). Annas was probably recognized by the Jews as the *legitimate* high-priest,

3 John the son of Zacharias in the wilderness. And he
came into all the region round about Jordan, preach-
ing the baptism of repentance unto remission of sins;
4 as it is written in the book of the words of Isaiah the
prophet,

The voice of one crying in the wilderness.
Make ye ready the way of the Lord,
Make his paths straight.
5 Every valley shall be filled,
And every mountain and hill shall be brought low;
And the crooked shall become straight,

while Caiaphas was accepted as high-priest *de facto*, whenever contact with Roman authority made such a recognition necessary. The name of Annas comes first on account of his age and influence. Others suppose that the two alternated yearly in the office; others, that Annas was the deputy to the high-priest (2 Kings 25: 18), thus evading the Roman interference. The first view is the best, especially as it involves a protest against the unlawful meddling with an office of God's appointment.—**The word of God came.** The Old Testament formula for prophetic inspiration.—**In the wilderness.** See ch. 1: 80. The beginning of John's ministry is referred to.

Ver. 3. **All the region round about Jordan.** The other accounts speak of the region from which the people came; Luke intimates that John preached in many places near the Jordan.—**The baptism of repentance.** This was its characteristic; it called for repentance, was conditioned upon confession. Comp. ver. 8. Baptism is the religious and ritual application of water as a sign of moral cleansing. John's baptism was by immersion, as is now the custom in the Eastern Church. See on the parallel passages.—**Unto remission of sins.** Toward this John's baptism pointed; even as he was the forerunner of the Saviour.

Ver. 4. **Isaiah the prophet**; chap. 40: 3–5. Luke quotes most fully. —**The voice**, etc. After long silence, another prophetic voice came, literally **in the wilderness**, but also in the time of spiritual desolation.—**Make ye ready the way of the Lord.** In allusion to the oriental usage of preparing the way for monarchs. Jehovah's way is to be made ready; but that the prophecy was referred to the coming of the Messiah, is evident from the use here made of it.

Ver. 5. **Every valley**, etc. The removal of natural obstacles from the path of an approaching conqueror represents the removal of moral hindrances, by means of John's preaching of repentance, before the coming Messiah.

And the rough ways smooth;
6 And all flesh shall see the salvation of God.
7 He said therefore to the multitudes that went out to
be baptized of him, Ye offspring of vipers, who warned
8 you to flee from the wrath to come? Bring forth
therefore fruits worthy of [1]repentance, and begin not
to say within yourselves, We have Abraham to our
father: for I say unto you, that God is able of

[1] Or, *your repentance.*

Ver. 6. **The salvation of God.** The 'salvation' spoken of by Simeon (chap. 2: 30). If any doubt exists as to the Messianic reference, this verse should remove it.

Ver. 7. **He said therefore**; 'because he preached repentance, as thus foretold' (vers. 4–6). Habitual saying is suggested by the tense of the word translated 'said.'—**To the multitudes.** Matthew says that similar language was addressed to 'many of the Pharisees and Sadducees' (Matt. 3: 7). Either the multitudes here spoken of were made up largely of these classes, or Matthew refers to a particular occasion when these classes were specially numerous in the audience. In any case John found that many of his hearers were drawn into the crowd by what was at best an idle curiosity, and he therefore adopts this reproving tone.—**Ye offspring of vipers.** Deceitful and malicious; but there is probably an allusion to the seed of the Serpent (Gen. 3: 15), to which they belonged in spite of their descent from Abraham.—**Who warned you.** The surprise is that they took the warning.—**To flee.** Either in appearance or in reality: the former sense implies rebuke; the latter, a demand for more thorough repentance.—**The wrath to come.** The reference is to the troublous times which should precede the coming of the Messiah (Mal. 3: 2; 4: 5), rather than to the future judgment. But a troubled conscience is implied in any case.

Ver. 8. **Therefore.** If you are in earnest.—**Fruits worthy of repentance**; or, 'your repentance.' (In Matthew 'fruit' is the correct reading.) Good fruit comes from a good tree, and John strikes at the root of their mistake in what follows.—**Begin not to say within yourselves.** Matthew: 'think not;' but the sense is the same. Do not make this excuse when conscience tells you of your failure to bring forth such fruit.—**We have Abraham to our father**; or, 'for a father.' They would say: 'This threatening cannot affect us: we are children of Abraham, born heirs of the promise of salvation.' But this Jewish boast was the Jewish error.—**For God is able.** Since God's grace was concerned, it was not dependent on the accident of human birth: God's power could do His pleasure irrespective of this.—**Of these stones.** Out of those lying on the bank of

9 these stones to raise up children unto Abraham. And
even now is the axe also laid unto * the root of the trees:
every tree therefore that bringeth not forth good fruit
10 is hewn down, and cast into the fire. And the multi-
tudes asked him, saying, What then must we do?
11 And he answered and said unto them, He that hath
two coats, let him impart to him that hath none; and
12 he that hath food, let him do likewise. And there
came also [1] publicans to be baptized, and they said

* *lieth at.—Am. Com.*
[1] See marginal note on Matt. 5: 46.

the Jordan.—**To raise up children unto Abraham.** John may not have known of the future calling of the Gentiles, but he implies that spiritual descent is more than natural descent from Abraham (comp. Rom. 4: 16; Gal. 3: 7). This was only the principle which could make his preaching of repentance effective.

Ver. 9. **And even now,** at this moment, **is the axe also laid unto,** or, 'lieth at.' It is there ready for use, but not yet applied. The judgment is impending, but can still be avoided.—**The root of the trees;** carrying out the figure begun in ver. 8.—**Therefore.** Because the axe is ready for use.—**Is hewn down.** John was heralding the unchangeable law, hence he does not say 'will be,' but 'is.' **Into the fire.** A figure of God's righteous judgment (comp. ver. 17).

Ver. 10. **And the multitudes.** Those of them whose consciences had been touched by the preaching. **What shall we do?** The warning of John had referred to bringing forth fruit, and the question is very natural (comp. similar inquiries after Christian preaching: Acts 2: 37; 16: 30; 22: 10; also John 6: 28). The answer given by John is different from, but not opposed to, those given by our Lord and His apostles. He belonged to the dispensation of the law, was a preacher of repentance, a forerunner of the Saviour. His answer was correct, but necessarily incomplete. The principle is that of unselfishness, which is set forth by our Lord, in the Sermon on the Mount, as *self-denying love.* This is the link between the two preachers, as far as moral precepts are concerned.

Ver. 11. **He that hath two coats,** etc. The principle here set forth is that of self-denying love, manifesting itself in acts. Giving clothing and food to those in need of them is an obvious form of such beneficence. The precept was no new one. (Comp. Isa. 58: 7, where the nature of true fasting, and thus of true repentance, is spoken of.)

Ver. 12. **Publicans.** The tax-gatherers employed by the Romans, and usually of a disreputable class, because their employment was odious in the sight of a patriotic Jew, and because the method of collecting taxes then prevalent (selling the privilege for a given district

13 unto him, [1] Master, what must we do? And he said
unto them, Extort no more than that which is appointed
14 you. And [2] soldiers also asked him, saying, And we,
what must we do? And he said unto them, Do
violence to no man, neither [3] exact *anything* wrong-
fully;* and be content with your wages.

CHAPTER 3: 15–17.

John's Prediction of the Coming Messiah.

15 And as the people were in expectation, and all men

[1] Or, *Teacher.* [2] Gr. *soldiers on service.* [3] Or, *accuse* any one.
* *Extort from no man by violence, neither accuse* any one *wrongfully.—Amer. Com.*

to the highest bidder) encouraged abuses, inviting the aid of the worst class of the people.—**To be baptized.** There is no reason to doubt their sincerity, especially as many of this calling afterwards followed Jesus. Still their presence is a proof of the great influence of the power of John's preaching.

Ver. 13. **Extort no more.** Great opportunity for extortion was afforded by the system of letting out the collectorships to the highest bidder; these exactions would all be clear profit.

Ver. 14. **Soldiers.** Some soldiers. The original refers to those in actual service at the time. They may have had police duty to perform. That they were foreign mercenaries employed by Herod is less likely, since the inference is that they were either Jews or men like Cornelius (Acts 10).—**Do violence to no one.** The verb first means 'to shake violently,' then to oppress, vex, lay under contribution, etc. See the rendering of the American Revisers.—**Neither exact anything wrongfully.** Lit., neither be sycophants, *i. e.*, play the spy, be informers, slander, etc. For such conduct military service, in those days, afforded great opportunity. In both clauses the rendering of the American Revisers seems more satisfactory, and explains itself.—**Be content with your wages.** Mutinies on account of pay were frequent, especially among the soldiers of dependent kings. John did not say: Throw away your arms and desert your colors; but: Do not abuse your power. His exhortation plainly implies the lawfulness of the military profession, and consequently the right of war under certain circumstances. John understood his audience, yet he had been a recluse. Knowledge of human nature is essential for the preacher; but a careful study of God's Word in retirement may be a better means of obtaining it than constant intercourse with the world.

John's Prediction of the Coming Messiah, vers. 15–17.

Parallel passages: Matt. 3: 11, 12; Mark 1: 7, 8. Matthew and Mark pass at once

reasoned in their hearts concerning John, whether
16 haply he were the Christ; John answered, saying unto
them all, I indeed baptize you with water; but there
cometh he that is mightier than I, the latchet of whose
shoes I am not [1] worthy to unloose: he shall baptize

[1] Gr. *sufficient.*

to the announcement of the coming of the Messiah, but Luke prefaces it with a description of the state of expectation prevalent among the people (ver. 15) answering to the fuller account of John (1: 19–25).

Ver. 15. **The people.** The word used is always applied to the Jewish people, and here seems to refer to the nation as a whole. John's preaching had moved the whole nation.—**Were in expectation.** Waiting for him to declare more fully who he was. At this time especially, expectation respecting the Messiah would be aroused: for the Jews were under the Roman yoke, and hoped for temporal deliverance from the promised Messiah. Afterwards a formal delegation came from Jerusalem to demand an explanation from him (John 1: 19–22). His answers, then, though misunderstood by his questioners, plainly declare that relation.—**All men reasoned.** Not that all thought he was the Christ, but all discussed the possibility of it.—**Whether haply he were the Christ.** This shows both the deep impression he had made, and the hope of the Jews. Yet with such a hope they rejected Him whom John pointed out; false views of Scripture combined with wrong habits of life to produce this result.

Ver. 16. **Answered.** He answered the direct question thus (see John 1: 25–27), and also the general inquiry among the people.—**I indeed baptize you with water**; not, 'in water,' though this is the sense in Matt. 3: 11 (probably not in Mark).—**But there cometh he that is mightier than I.** This points to the Messiah whom John expected to come speedily, and it assumes the same expectation on the part of the people.—**The latchet of whose shoes**, or, 'sandals.' Sandals such as were then worn were fastened with a strap.—**I am not worthy to unloose.** In Matthew the reference is to bearing away the sandals. These acts were the office of the meanest slave. To do this for the Messiah was, in John's esteem, too honorable for him, though all Judæa resorted to him.—**He shall baptize you.** Christ Himself did not baptize with water (John 4: 2). The contrast is not between John's baptism and Christian baptism, but between the external rite and the spiritual power Christ gives.—**With the Holy Ghost and with fire.** Literally, 'in.' The Third Person of the Trinity is here referred to. As 'fire' appeared on the day of Pentecost, when the disciples were baptized with the Holy Ghost (Acts 2: 3), this word probably refers to the purifying influence of the Holy Spirit; that the pentecostal blessing is meant, appears from our Lord's quotation of this saying of John, just before the

17 you [1] with the Holy Ghost and *with* fire: whose fan is
in his hand, throughly to cleanse his threshing-floor,
and to gather the wheat into his garner; but the chaff
he will burn up with unquenchable fire.

CHAPTER 3: 18–20.

The Imprisonment of John the Baptist.

18 With many other exhortations therefore preached

[2] Or, *in*.

ascension (Acts 1: 5). Others refer 'fire' to God's judgments, understanding that every one will be either blessed with the baptism of the Holy Ghost, or punished with the baptism of fire. This is favored by the next verse, but on the whole the other sense is preferable.

Ver. 17. **Whose fan** (or, 'winnowing-shovel') **is in his hand**, ready for use: comp. ver. 9, where the 'axe' is described as ready for use.—**Throughly to cleanse** (for this purpose) **his threshing-floor.** This was a circular space on the farm, either paved or beaten hard, on which the grain was placed, and trodden out by horses or oxen. Afterwards the winnowing-shovel was used to separate the chaff from the wheat. The whole world, so far as it bears of Christ, becomes His 'floor;' and the winnowing process goes on by means of His gracious and providential dealings with men, to be 'throughly' done at the end of the world.—**And to gather**, etc. The process of cleansing is in two parts: this clause should be joined in contrast with what follows. **The wheat**; the fruit of his husbandry, the persons saved by him.—**Into his garner**; storehouse or granary. This means either Christ's kingdom on the earth, or heaven; perhaps both, since the way to the latter is through the former.—**But the chaff.** The refuse separated from the wheat. Persons are meant; and the punishment, like the blessing, may begin in this world.—**With unquenchable fire.** The refuse of a threshing-floor burns quickly and fiercely, cannot be extinguished. This is figurative language, but it presents an awful reality, since the figures of Scripture always fall below the truth they illustrate. The Messiah whom John announced and introduced came for judgment (John 9: 39) as well as for blessing.

The Imprisonment of John the Baptist, vers. 18–20.

Comp. Matt. 14: 3-5; Mark 6; 16: 20. The imprisonment of the Baptist and the cause of it are mentioned here (vers. 19, 20) to complete the account of John's activity: Luke here shows again his peculiarity as a historian: he follows one line of facts beyond the time of which he is writing, resuming the chronological order after the digression (ver. 21). The imprisonment of John did not occur until some time after this (John 3: 24).

19 he [1]good tidings unto the people; but Herod the
tetrarch, being reproved by him for Herodias his bro-
ther's wife, and for all the evil things which Herod
20 had done, added yet this above all,* that he shut up
John in prison.

[1] Or, *the gospel.*
* *added this also to them all.—Am. Com.*

Ver. 18. **With many other exhortations**, etc. The form of the verse is peculiar. The exhorting was varied, different in character as well as repeated. Yet thus **he preached good tidings**, *i. e.*, of the coming Messiah. This description of his ministry is peculiarly apt, hinting at the close connection between repentance and belief in the Gospel, and at the relation between John the Baptist and Christ.

Ver. 19. **But Herod**, etc. A son of Herod the Great, and **tetrarch** of Galilee (ver. 1). 'Tetrarch' meant ruler of a fourth part of a country; but it is here used less exactly. He is usually called Herod Antipas, was a prodigal and luxurious prince, licentious and cunning, but quite superstitious. The whole Herodian family was addicted to vice and cruelty.—**For Herodias.** This woman was the daughter of Aristobulus (the half-brother of Herod Antipas), and **his brother Philip's wife.** This was not Philip the tetrarch (ver. 1), but Herod Philip, who lived as a private citizen. Herod Antipas, while married to the daughter of Aretas king of Arabia, became enamoured of Herodias; he repudiated his own wife, and married his niece and sister-in-law. For this crime John reproved him.—**For all the evil things**, etc. Comp. Mark 6: 17–20. John found enough other evils to rebuke, and continued to be faithful, even when in prison.

Ver. 20. **Added yet this above all**, or, 'added this also to them all.' The latter is more literal; the former expresses a correct inference. This additional evil thing was a crowning one on the part of Herod, since it led to the murder of John the Baptist.—**Shut up John in prison.** According to Josephus, at Machærus, a fortress on the borders of Arabia. It once belonged to Aretas, but seems to have been captured by Herod during the war which the Arabian king made in revenge for the desertion of his daughter by Herod. The imprisonment occurred before our Lord began His ministry in Galilee (Matt. 4: 12). Probably a year intervened, as it is most likely that the Galilæan ministry did not begin until after the second passover. Luke afterwards alludes to the murder of John the Baptist (chap. 9: 9), but Matthew and Mark give the details. The date of this murder was shortly before the third passover, *i. e.*, a year before the crucifixion: comp. Matt. 14: 13, and John 6: 4. The willingness of Herod to hear John is passed over by Luke.

Chapter 3: 21–22.

The Baptism of Jesus.

21 Now it came to pass, when all the people were bap-
tized, that, Jesus also having been baptized, and pray-
22 ing, the heaven was opened, and the Holy Ghost.

The Baptism of Jesus, vers. 21, 22.

Parallel passages: Matt. 3: 13–17; Mark 1: 9–11; comp. John 1: 31–34. Luke, having given full details respecting John the Baptist, closes the account of his ministry by telling of its culmination in the baptism of Jesus and the Divine attestation which accompanied it. This, moreover, forms a resumption of the main thread of the history. His account is concise, but we have some new details.

Ver. 21. **When all the people were baptized.** These baptisms preceded that of our Lord; probably few were present on the latter occasion. The place was 'Bethany beyond Jordan' (John 1: 28).—**Jesus also having been baptized.** On the objection made by John, see Matt. 3: 14, 15. John had not however yet received the sign from heaven, which declared that this was the Messiah (John 1: 33). This first recognition was either from previous acquaintance or from some supernatural discernment; probably the former.—**And praying.** The baptism took place first, then the prayer, as the R. V. indicates. This prayer in so public a place renders it still more likely that but few if any were present as spectators. The testimony which followed was for John and Jesus.—**The heaven was opened.** Matthew and Mark say, to Jesus; John, to the Baptist; Luke simply states the fact. This variety and agreement indicate that there was some supernatural appearance in the sky; not during the Baptism, but after it. The common misconception that the supernatural attestation took place while Jesus was standing in the Jordan is due to the inaccuracy of pictures of the scene.

Ver. 22. **And the Holy Ghost.** Comp. ver. 16. The proof that a person, not a mere influence, is meant in both cases, may be found in what follows. All four Evangelists are explicit in their statements in regard to this appearance.—**In a bodily form.** This phrase, which is to be taken literally, is peculiar to Luke.—**As a dove.** This temporary embodiment of the Holy Ghost was to inaugurate Jesus as the Messiah. The sign was visible to Jesus (Matthew, Mark) and to John the Baptist also (John). It had a purpose for both: to Jesus it was an anointing for His public ministry; to John it was the sign from heaven that this was the Messiah (John 1: 29–34). The outward sign was temporary, but the Holy Ghost 'abode upon him' (John 1: 32). This anointing with the Holy Ghost, of one conceived by the Holy Ghost, is a mystery, revealed to us, and to be accepted in faith. **A voice.** The audible sign corresponds with the visible sign. **Came**

descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased.

CHAPTER 3: 23–38.

The Genealogy of Jesus.

23 And Jesus himself, when he began *to teach*, was about thirty years of age, being the son (as was sup-

out of heaven. This distinguishes the One who speaks from the Holy Ghost.—**Thou art.** Matthew, 'This is.'—**My beloved Son.** No one else could be spoken of in the terms here used.—**In thee.** This clause is taken from Isa. 42: 1.—**I am well pleased.** The tense is past, pointing to a previous complacency of the Father in His Son. In a proper sense this may be called an eternal good pleasure.—The Three Persons of the Trinity are here manifested and distinguished. But these manifestations point to previously existing relations. What was seen and heard was at best a symbol of higher realities. Granting that such language could be applied in any proper sense to Jesus of Nazareth, at this crisis in the history we might well accept *such* remarkable supernatural manifestations. Since God pleased thus to reveal His Son, in Him we should trust; since this was the 'beloved,' how great was God's love to the world! since God fixed in Him His delight, there we should fix our delight; since God was well pleased in Him, only when 'in Him' is He well pleased with us; since God thus attested Him, we should never be ashamed to confess Him.

The Genealogy of Jesus, vers. 23–38.

Comp. Matt. 1: 1-16. The Revised Version properly omits the formula 'which was,' since it has nothing answering to it, in the original. The spelling of the names has been altered in many cases to accord with the correct reading, in others to conform to the Hebrew names as given in the Old Testament. The tracing back of the genealogy to Adam agrees well with the expressions of Paul about the second Adam (1 Cor. 15; comp. Rom. 5), and with the character of Luke's Gospel. Yet it would be too much to say that Luke traced the line back of Abraham out of regard for Gentile readers. On the further questions, see below.

Ver. 23. **And Jesus himself, when he began to teach.** The R. V. gives the only grammatical view. The last verse told of how God had solemnly declared Him to be the Messiah, and the subsequent history tells of His ministry.—**Was about thirty years of age.** 'About,' indefinite, but probably *over* that age. The Levites did not enter upon their public duties under that age, and it is improbable that He would deviate from the usage. The beginning of the ministry could not have been later than A. C. 782 (see ver. 1), and probably was

24 posed) of Joseph, the *son* of Heli, the *son* of Matthat,
the *son* of Levi, the *son* of Melchi, the *son* of Jannai,
25 the *son* of Joseph, the *son* of Mattathias, the *son* of
Amos, the *son* of Nahum, the *son* of Esli, the *son* of
26 Naggai, the *son* of Maath, the *son* of Mattathias, the
27 *son* of Semein, the *son* of Josech, the *son* of Joda, the
son of Joanan, the *son* of Rhesa, the *son* of Zerubbabel,

two years earlier.—**Being the son (as was supposed) of Joseph.** The words, 'as was supposed,' would be a curious introduction to a genealogy of Joseph. We therefore prefer to explain this, 'being the son, as was supposed, of Joseph,' but in reality *through his mother*, 'of Heli,' the father of Mary, and His nearest male ancestor. 'It is remarkable that, in the Talmud, Mary the mother of Jesus is called *the daughter of Heli*. From whence have Jewish scholars derived this information? If from the text of Luke, this proves that they understood it as we do; if they received it from tradition, it confirms the truth of the genealogical document Luke made use of.' (Godet.) Others supply 'son in law' betwen Joseph and Heli, but this is not in keeping with the regular succession of the passage, and involves the groundless assumption that Mary was an heiress, whose family was now represented by Joseph. The first view is open to fewest objections. An untrustworthy Jewish tradition says that Mary's father was named Joachim. The Jews did not keep the genealogies of women, but this is the genealogy of Heli; and to call our Lord, the son of Heli (His nearest male ancestor, the names of women being passed over) accords with Jewish usage. The name of Mary would be unnecessary after Luke's account of the Nativity. Besides, our Lord was 'the son of David,' and that could be true, according to the gospel history, only *through His mother*. It implied everywhere in the Old Testament that the Messiah should be an *actual* descendant of David, and in the New it is taken for granted that Jesus fulfilled this promise. It is precisely in this Gospel, that we would look for *her* genealogy, since she has been the principal figure thus far. The view that this is the genealogy of Joseph is attended with insuperable difficulties. How could Joseph be the son of 'Jacob' (Matthew) and 'the son of Heli' (Luke)? A solution by the theory of a Levirate marriage, is unsatisfactory; two such must be assumed; and even then the difficulty is not met, for the offspring of a Levirate marriage *must be recorded as that of the older deceased brother*, and two distinct genealogies would not be given. On such a point a mistake is scarcely conceivable.

Ver. 24. **Matthat.** In our view not the same as Matthan, the grandfather of Joseph (Matt. 1: 15). A number of very common Hebrew names occur, as might be expected.

Ver. 27. **Zerubbabel, the son of Shealtiel** (Gr. *Salathiel*). Here the two genealogies probably, but not certainly, coincide (comp.

28 the *son* of [1]Shealtiel, the *son* of Neri, the *son* of Melchi,
the *son* of Addi, the *son* of Cosam, the *son* of Elmadam,
29 the *son* of Er, the *son* of Jesus, the *son* of Eliezer, the
30 *son* of Jorim, the *son* of Matthat, the *son* of Levi, the
son of Symeon, the *son* of Judas, the *son* of Joseph,
31 the *son* of Jonam, the *son* of Eliakim, the *son* of Me-
lea, the *son* of Menna, the *son* of Mattatha, the *son* of
32 Nathan, the *son* of David, the *son* of Jesse, the *son* of
Obed, the *son* of Boaz, the *son* of [2]Salmon, the *son* of
33 Nahshon, the *son* of Amminadab, [3]the *son* of [4]Arni,
the *son* of Hezron, the *son* of Perez, the *son* of Judah,
34 the *son* of Jacob, the *son* of Isaac, the *son* of Abraham,
35 the *son* of Terah, the *son* of Nahor, the *son* of Serug,
the *son* of Reu, the *son* of Peleg, the *son* of Eber, the
36 *son* of Shelah, the *son* of Cainan, the *son* of Arphaxad,
the *son* of Shem, the *son* of Noah, the *son* of Lamech,
37 the *son* of Methuselah, the *son* of Enoch, the *son* of

[1] Gr. *Salathiel.*
[2] Some ancient authorities write *Sala.*
[3] Many ancient authorities insert *the* son *of Admin:* and one writes *Admin* for *Amminadab.*
[4] Some ancient authorities write *Aram.*

Matt. 1: 13). Salathiel is here called 'the son of Neri;' in Matthew he is represented as the son of Jeconiah. We may assume a Levirate marriage, or the marriage of Salathiel with a daughter of Neri. Just at that point of the history (the beginning of the captivity) such things would be most likely to occur.

Ver. 31. **Nathan.** Comp. 2 Sam. 5: 14; 1 Chron. 3: 5; Zech. 12: 12. On the genealogy from David back to Adam, comp. 1 Chron. 1 and 2.

Ver. 33. **The son of Arni.** This is better established than: 'the son of Aram.' Still the latter agrees with Ruth 4: 18; 1 Chron. 2: 9; Matt. 1: 3, 4. Other variations are indicated in the marginal note.

Ver. 34, etc. From Abraham to Adam, comp. Gen. 11: 10–26. The only variation is the insertion here of **Cainan** (ver. 36) between 'Salah' (1 Chron. 1: 18: 'Shelah') and 'Arphaxad.' This agrees with the LXX. (Genesis), but with no other Old Testament record. Explanations: 1. That the Jews corrupted the Hebrew in these chronological passages; 2. That the LXX. is incorrect, though followed here; 3. Less probably that the transcriber inserted it here by mistake, and from this passage it got into the LXX. Whether (1.) or (2.) be adopted, must depend upon the view taken of the whole chronological difference between the Hebrew Bible and the Greek version. (The latter gives a period before Christ of more than five thousand years.)

38 Jared, the *son* of Mahalaleel, the *son* of Cainan, the *son* of Enos, the *son* of Seth, the *son* of Adam, the *son* of God.

Chapter 4: 1–13.

The Temptation.

4: 1 And Jesus, full of the Holy Spirit, returned from the Jordan, and was led [1] by the Spirit* in the wilder-

[1] Or, *in.*

* Instead of *by the Spirit*, read *in the Spirit*, and omit marg. [1].—*Am. Com.*

Ver. 38. **The son of God.** Luke does not add this to prove that Jesus was the son of God. It implies that Adam was *created directly* by God, also that he stood in a closer relation to God than other creatures. This relation stands in close connection with the fact of the Nativity. The appearance of the Son of God in the highest sense, to redeem, as the second Adam, the fallen race which sprang from the first, proves the exalted position of unfallen man. 'If man were not the offspring of God, the incarnation would be impossible.' (Godet.)

The Temptation, vers. 1–13.

Parallel passage: Matt. 4: 1–11; comp. Mark 1: 12, 13. The *second* temptation in Matthew's account is placed last by Luke. The order of Matthew is correct, because Matthew uses phrases (vers. 5, 8) which indicate direct succession, and Luke does not. The same is true of the closing verses of the two accounts. The correct text shows most clearly the independence of the Evangelists.—*Contents.* The continued temptation and fasting (vers. 1, 2). The *first* special temptation: an appeal to human appetite, overcome by a citation from Scripture (vers. 3, 4). The *second* temptation (in Luke's account): an appeal to human ambition, met in the same manner (vers. 5–8). The *third:* an appeal to human pride, overcome by a proper use of Scripture against the misuse made by the tempter (vers. 9–11).—This temptation was real; comp. Heb. 2: 18; 4: 15. Mark distinctly says, that 'Satan' tempted Him, and Luke uses the word 'devil,' not 'demon.' The personality of the prince of darkness is assumed, as elsewhere in the Scriptures. The most natural explanation takes the whole story as a record of certain external facts in our Lord's history; Satan appearing to Him in a personal form. This involves no more difficulty than any other view which admits the existence of Satan. A merely internal experience would scarcely be detailed as is done by both Evangelists. A vision is called a vision in the New Testament, and a parable is always plainly marked by the writers. To find here a myth, is virtually to deny the historical character of the Gospels.

Ver. 1. **Full of the Holy Spirit**, which came upon Him at His baptism. 'Full of the Holy Spirit,' He throughout this conflict wields victoriously 'the sword of the Spirit, which is the Word of God.'—**By the Spirit.** See marginal note. 'In the Spirit' is not

2 ness during forty days, being tempted of the devil.
And he did eat nothing in those days: and when they
3 were completed, he hungered. And the devil said
unto him, If thou art the Son of God, command this
4 stone that it become [1]bread. And Jesus answered
unto him, It is written, Man shall not live by bread

[1] Or, *a loaf.*

quite the same as 'by the Spirit;' the idea of His abiding in the Spirit as the element of His life is included.—**In the wilderness.** More correct than 'into,' implying that the leading of the Spirit continued there; 'during forty days.' The place is uncertain; but the traditional locality of the special temptations is a high, precipitous mountain near the Jordan, called Quarantania, with reference to the forty days. Some think the wilderness of Sinai is meant in this verse.

Ver. 2. **During forty days, being tempted of the devil.** 'During forty days' may be joined either to what precedes or what follows; the R. V. accepts the former view, which seems preferable: though 'being tempted' indicates a continued trial, culminating in the assaults detailed by Matthew and Luke. As indicated above, the word *diabolos* occurs here. It means slanderer or accuser (Satan is equivalent to 'adversary'). The term 'demon' is applied to subordinate evil spirits, this one only to the prince of demons, the ruler of the kingdom of evil.—**He did eat nothing.** Entire abstinence day and night (Matthew) is meant.—**He hungered.** Our Lord certainly shared our physical wants, and when physically weak, endured the fiercest assault.

Ver. 3. *First temptation.* **If thou art the Son of God.** The emphatic word is 'Son.' Our Lord had been proclaimed as Son at His baptism. On any reasonable view of the case, the term must have been used in the same sense. The Evangelist, by placing the two occurrences so close together, evidently designed to create this impression. The language does not imply doubt, but is rather a taunt: 'Can God's Son be hungry?' It is characteristic of Satanic taunts, to recognize truth and sneer at it.—**This stone.** Some particular one. More graphic than Matthew's account.—**That it become bread,** or, 'a loaf.' There was probably a resemblance in form to the Eastern loaf. This is an allusion to His hunger. As if the devil had said, How can the promised Messiah be a sufferer? When Peter objected to the suffering of our Lord, he too was called Satan (Matt. 16: 23). By thus appealing to appetite, the devil sought to weaken Christ's trust in God. The miracle demanded, moreover, resembled the legendary ones of false and corrupt religions.

Ver. 4. **It is written.** This common formula of quotation from the Old Testament implies, It has been written, and remains true. It is difficult to see how men can believe in Jesus Christ, and reject

5 alone. And he led him up, and shewed him all the
6 kingdoms of [1]the world in a moment of time. And
the devil said unto him, To thee will I give all this
authority, and the glory of them: for it hath been
delivered unto me; and to whomsoever I will I
7 give it. If thou therefore wilt worship before me, it

[1] Gr. *the inhabited earth.*

the Old Testament which He so greatly honored. The quotation is from Deut. 8: 3, where Moses tells Israel that the manna was designed to teach this lesson.—**Man.** In this hour of conflict our Lord identifies Himself with our race; He is tempted as man, and He declares how man shall truly live.—**By bread alone.** By material food supplying his physical necessities. The remainder of the verse (as it stands in the A. V.) is omitted by the best authorities; but the assault is fairly repelled by the first clause. Man is usually sustained by bread; but, standing under the providential care of God who rules all things, he may be sustained by other means, if it please God, just as Israel was provided with physical nourishment in the desert.

Ver. 5. *Second temptation.* **And he led him up.** No definite mark of time, hence we think this temptation was the *third* (as in Matthew). The words: 'into a high mountain' are to be omitted.—**All the kingdoms of the world.** Luke uses a different word from that found in Matthew (see margin). It seems arbitrary to restrict the sense to Palestine. The most likely explanation is, that the view from the mountain was naturally very wide, extending to the bordering kingdoms; that even this was so enlarged for the occasion as to give a panoramic sight of regions still more remote; the whole being grand enough to warrant the phrase used by the Evangelists.—**In a moment of time,** at once. Peculiar to Luke.

Ver. 6. **To thee will I give,** etc. Luke's form here is fuller.—**It hath been delivered unto me.** Satan is represented in the Scriptures as the god of this world, so that an element of truth is here contained. Whatever is alluring in wealth, honor, pleasure, power, as coming from the possessions of this world, is to a certain extent, under the power of Satan.

Ver. 7. **If thou therefore wilt worship before me.** That religious worship is meant, appears from the next verse. But all wrong worship must become Devil-worship at last. Satan, fallen through ambition, appeals to ambition, but asks his own exorbitant price, in this case as in all others. The issue was here stripped of all disguises.—**It shall all be thine.** Yet this was a false promise; for in no true sense could he give it to Christ. Christ came to reconquer the world as a kingdom for Himself. Satan offers Him an easy way to attain His end; but to attain it thus would be to defeat it. At the same time, to Jesus, the suffering man, this was a temptation, for the sufferings by which He must win His kingdom were felt.

8 shall all be thine. And Jesus answered and said unto
him, It is written, Thou shalt worship the Lord thy
9 God, and him only shalt thou serve. And he led him
to Jerusalem, and set him on the [1] pinnacle of the tem-
ple, and said unto him, If thou art the Son of God,
10 cast thyself down from hence: for it is written,

He shall give his angels charge concerning thee,
to guard thee:

11 and,

On their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.

[1] Gr. *wing.*

Ver. 8. **It is written** (Deut. 6: 3). The words: 'Get thee behind me, Satan,' are properly omitted.—**Thou shalt worship**, etc. Only Jehovah, the God of Israel, deserves religious worship: to all others it is forbidden. Granting that Christ was Himself from God, equal with God, it may well be inferred that the answer to Satan implies that he had asked worship from One who was entitled to receive it.

Ver. 9. *Third temptation.* **And he led him.** Matthew: 'then,' joining this with the *first* temptation. 'Led,' is more exact than 'brought;' it does not necessarily imply compulsion, but some constraint is probable. Being tempted by Satan would readily involve being conducted by Satan.—**Jerusalem.** Matthew: 'the holy city.' Some have thought that our Lord went voluntarily to Jerusalem for a day, and was there met by some official personage who thus tempted Him to become a worldly Messiah. But how easy it would have been for straightforward writers like the Evangelists to say this, if they meant it!—**Set him.** Probably with the same constraint already suggested.—**On the pinnacle of the temple.** The whole enclosure, not the inner sanctuary. The 'pinnacle' was probably the portico, called the Royal Porch, which overlooked the valley of the Kidron, from a precipitous height. The word itself is variously explained, as a wing, a gable, or a pointed roof. The roof of the temple itself was covered with spikes, to prevent birds from alighting upon it, and defiling it. The several views which imply a challenge to work a miracle in the sight of the people, in order to prove His Messiahship, have no positive support from the passage itself.—**If thou art**, etc. See ver. 3.

Vers. 10, 11. **For it is written** (Ps. 91: 11, 12). Luke follows the LXX., omitting 'in all thy ways,' as Matthew does, but retaining **to guard thee**, which the latter omits also. The break in the citation is indicated in the R. V., see ver. 11: **and, on their hands**, etc. This promise, taken literally, seemed specially applicable to what

12 And Jesus answering said unto him, It is said, Thou
shalt not tempt the Lord thy God.
13 And when the devil had completed every temptation,
he departed from him [1] for a season.

CHAPTER 4: 14, 15.

The Return into Galilee.

14 And Jesus returned in the power of the Spirit into
Galilee; and a fame went out concerning him through

[1] Or, *until.*

Satan challenged our Lord to do; and, because promised to all God's children, would seem the more applicable to the 'beloved Son.' But the cunning is apparent: first Satan tempts not to trust God, now to trust Him in a foolish way. When the opposite of virtue does not attract us, he seeks to deceive us with a counterfeit. Fanaticism is the result of falling a prey to this second form of temptation.

Ver. 12. **It is said.** This form suggests the thought: The poetic passages are to be interpreted in accordance with plain prose commands.—**Thou shalt not tempt,** etc. Deut. 6: 16. In one sense God cannot be tempted; but we can put Him to the test, try His faithfulness to His promises. When this is done in a right spirit, it is praiseworthy and pious; but to do it from curiosity or worse motives is dishonoring to Him, and tempting Him, virtually putting His righteous anger to the test. All such tempting of God comes from Satan; hence the direct appropriateness of the quotation. It may also be implied that tempting Christ was really tempting the Lord God.

Ver. 13. This is another brief statement appended to a longer account, as if to sum up a division of the subject. In the R. V., such verses are placed in separate paragraphs.—**Had completed every temptation.** Not so definite as Matthew. Luke says nothing of the ministration of the angels at the close of the temptation.—**For a season.** The marginal rendering 'until' points to an opportunity, a convenient season. This is the inseparable view. The 'season' was more particularly during the closing scenes of our Lord's life, when the agency of Satan (in Judas) is asserted; see chap. 22: 3, 53: John 14: 30; comp. John 8: 44, where the opposition of the Jews is ascribed to the devil.

The Return into Galilee, vers. 14, 15.

Parallel passage: Matt. 4: 12. A number of events occurred in Judæa before the ministry in Galilee spoken of in vers. 14, 15, according to Andrews the whole of the first year. Certainly we must place before this time all those incidents recorded in John 1–4. The return from Judæa through Samaria could not have been earlier than

15 all the region round about. And he taught in their synagogues, being glorified of all.

CHAPTER 4: 16–30.

The Rejection at Nazareth.

16 And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to

December of the first year after our Lord's baptism. If we place the occurrence narrated in John 5 before the entire Galilæan ministry, this return (ver. 14) would be still a third one, the winter having been spent in retirement.

Ver. 14. **Returned**, from Judæa. See Matt. 4: 12; Mark 1: 14. The return was after John had been put in prison, and after He had been opposed in Judæa (see John 4 and 5).—**In the power of the Spirit.** With the victory over Satan, new spiritual power is contrasted.—**Into Galilee**; the northernmost division of Palestine, separated from Judæa by Samaria. The inhabitants were Jews, but looked down upon by the people of Judæa, as provincials usually are. —**A fame**, etc. In consequence of His teaching (ver. 15), or His miracles. What had previously occurred at Jerusalem (according to John's account) would occasion such a fame; indeed, the brief narrative implies many things not mentioned here. A ministry in Judæa naturally preceded. 'His first work was to present Himself to the Jews as their Messiah, in whom the covenants with Abraham and David should find their fulfilment, all the predictions of the prophets be accomplished, and for whom the Baptist had prepared the way' (Andrews).

Ver. 15. **And he taught.** Such teaching is alluded to in ver. 16. According to Robinson, the second miracle at Cana (the healing of the nobleman's son; John 4: 46–54) occurred during the period here referred to and immediately before the first rejection at Nazareth. Andrews places it and the second Passover between vers. 13 and 14.—**In their synagogues.** Synagogues were the places of religious assembly among the Jews. They were first established in Palestine after the return from Babylon, and at the time of Christ there was one not only in every principal town of the Holy Land, but in the chief cities of those countries where Jews were numerous. In Jerusalem there were over four hundred. On the synagogue service, comp. vers. 16, 20.

The Rejection at Nazareth, vers. 16–30.

Comp. Matt. 13: 54–58 and Mark 6: 1–6. It seems most probable that this rejection at Nazareth is in its proper chronological position, and that the similar occurrence mentioned by Matthew and Mark took place later: 1. This early rejection accounts

17 read. And there was delivered unto him [1]the book of the prophet Isaiah. And he opened the [2]book, and found the place where it was written,

[1] Or, *a roll.* [2] Or, *roll.*

for our Lord's removal from Nazareth to Capernaum, as the centre of His activity (Matt. 4 : 13). 2. The close of the paragraph (ver. 31) indicates that Capernaum now became for the first time such a centre, though He had already been there (ver. 23). 3. Two such rejections, closely resembling each other in some features, are not impossible, while it is difficult to believe that the event recorded by Matthew and Mark took place so early in the history. 4. All notice of followers is omitted. Mark (6: 1) expressly states that His disciples followed Him on that occasion; and the attempt to cast Him down headlong could not have occurred so late in His ministry, without calling forth a demonstration from these followers. If there was but one rejection, Luke, who gives the most detailed account, has probably put it in the proper place.

Ver. 16. **Nazareth, where he had been brought up.** Comp. chap. 2 : 40, 51, 52.—**As his custom was.** This refers only to His going into the synagogue; probably in this case the place of worship He had attended as a youth. The allusion to His early habits of piety is suggestive. We may infer from vers. 15, 23, that our Lord had visited a number of places in Galilee before this visit to Nazareth. 'He knew that in a certain sense His greatest difficulties would be encountered there, and that it would be prudent to defer His visit until the time when His reputation, being already established in the rest of the country, would help to counteract the prejudice resulting from His former lengthened connection with the people of the place.' (Godet).—**And stood up to read.** The ruler of the synagogue usually called upon persons of learning or note to read and explain, and respectable strangers were sometimes invited to give a word of exhortation (Acts 13 : 15). Our Lord asked this privilege, which was the more readily granted, as those present evidently knew of His previous activity elsewhere. This first appearance of Jesus, as a public instructor, in the synagogue He had attended in youth, before those among whom He had been brought up, assures His sympathy to those placed in similar circumstances.

Ver. 17. **And there was delivered unto him**, by the attendant of the synagogue.—**The book** (or, 'roll') **of the prophet Isaiah**, probably containing that book alone. The reading of the Law had already taken place, and that from the Prophets was to begin (comp. Acts 13 : 15). The passage for the day was from Isaiah. But it cannot be proven that the order of Scripture lessons, appointed by the Rabbins, was in use at that time.—**Found the place where it was written.** When He unrolled the book, His eye fell—accidentally some would say, *providentially* we say—upon this passage. There is no reference to looking for an *appointed* or appropriate passage. All calculations as to the time of year, based on the reading of this part of Isaiah, are therefore excluded.

18 The Spirit of the Lord is upon me,
[1]Because he anointed me to preach [2]good tidings to
the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
19 To proclaim the acceptable year of the Lord.
20 And he closed the [3]book, and gave it back to the at-
tendant, and sat down: and the eyes of all in the syna-
21 gogue were fastened on him. And he began to say
unto them, To-day hath this scripture been fulfilled in

[1] Or, *Wherefore.* [2] Or, *the gospel.* [3] Or, *roll.*

Ver. 18. **The Spirit of the Lord**, etc. Quoted freely from the LXX. version of Is. 61: 1, 2. The words 'to heal the broken hearted,' were inserted by the early transcribers, to conform to the original passage.—**To set at liberty them that are bruised.** Found in Isa. 68: 6, not in 61: 1. Our Lord read what was in the roll, but Luke gives the general drift of the passage. The meaning of this prophetic citation may be better seen, when we remember that it stands in the middle of the third great division of the book of Isaiah (chaps. 49–66), that namely, which comprises the prophecies of the person, office, sufferings, triumph, and church of the Messiah; and thus by implication announces the *fulfilment of all that went before*, in Him who then addressed them.' Alford.

Ver. 19. **The acceptable year of the Lord.** The year, or definite appointed period, when the Lord is gracious, not without a reference to the year of jubilee, which also pointed to the Messiah's coming and kingdom. It proves nothing as to the length of our Lord's ministry.

Ver. 20. **And he closed the book**, or, 'rolling up the roll.' How much He read is not known; the usual lesson from the prophets is said to have comprised twenty-one verses.—**To the attendant**, whose duty it would be to put the roll back in its place.—**And sat down**, to explain what He had read, that being the usual position of those making such expositions. It was our Lord's usual posture when teaching. Comp. Matt. 5: 1; Mark 4: 1; 13: 3.—**And the eyes of all in the synagogue**, etc. The man brought up among them was about to address them for the first time; the report from other places had preceded this visit; the passage read was remarkable, and doubtless there was something in the appearance of our Lord, especially under these circumstances, which would command unusual attention.

Ver. 21. **And he began to say.** This was both the actual be-

22 your ears. And all bare him witness, and wondered
at the words of grace which proceeded out of his
23 mouth: and they said, Is not this Joseph's son? And
he said unto them, Doubtless ye will say unto me this
parable, Physician, heal thyself: whatsoever we have
heard done at Capernaum, do also here in thine own

ginning of His discourse, and its theme and substance. That He explained the passage at some length seems probable from the next verse. —**To-day hath this Scripture been fulfilled in your ears.** By the presence of Jesus the Messiah speaking to them. Equally apt as an opening sentence, and as the sum of His discourse. There was probably, however, no very definite declaration of His Messiahship.

Ver. 22. **And all bare him witness,** *i. e.*, favorable witness.—**Words of grace.** He had evidently spoken at some length. 'Grace' here refers to the beauty of His discourse, and not to its *moral* quality. They liked His 'manner,' and as this was all, so soon as the 'matter' began to affect them unpleasantly, they rose in anger against Him. Marvel at words of gracefulness is a small result for the preacher.—**Is not this Joseph's son?** The wonder was that such graceful words could be spoken by 'Joseph's son,' implying a contempt of His supposed origin, and envy of Him as such a preacher. The feeling was natural, but not the less sinful. No mention is made of His brothers and sisters, as in the accounts of Matthew and Mark.

Ver. 23. **Doubtless ye will say.** This reply is based upon something deeper than the question of ver. 22. The tone throughout is that of reproof.—**This parable.** A proverb, according to our use of terms, but a proverb is usually a condensed parable.—**Physician.** Luke, the physician, presents Christ as the Physician; our Lord implies that this is His office.—**Heal thyself.** Help thine own countrymen, who are naturally nearest to thee. Others paraphrase it: If thou wilt be a helper of others (physician), help thyself from the want of respect and esteem among us, by working miracles here as thou hast done in Capernaum. The former seems the more natural explanation. Comp. the similar reproach at the crucifixion ('Himself He cannot save'), the one is the natural development of the other, envy ripening into malice.—**Done at Capernaum.** The correct reading may mean 'done *for* Capernaum.' He had certainly been already active there. Comp. the healing of the nobleman's son (John 4: 46–54). On the place, see next paragraph. The inhabitants of Nazareth would naturally be jealous of the larger place, and might hope that He would make His early home the centre of miraculous displays. Local pride was involved, and the material advantage was the only motive of any wish they had for His presence among them. Evil men may boast of a distinguished Christian townsman.

24 country. And he said, Verily I say unto you, No
25 prophet is acceptable in his own country. But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came
26 a great famine over all the land: and unto none of them was Elijah sent, but only to [1] Zarephath, in the land of Sidon, unto a woman that was a widow.

[1] Gr. *Sarepta.*

Ver. 24. **No prophet is acceptable**, etc. Hence the proverb, 'Physician, heal thyself,' could not be fulfilled, *i. e.*, He could not work here as in Capernaum. The similarity of thought with the saying in Matthew and Mark is an argument for the identity of the visits; the great difference of form is a stronger argument against it.

Ver. 25. **But of a truth I say unto you.** God had enabled the two greatest prophets in Israel to grant the greatest blessings to foreigners. Our Lord places Himself beside these prophets. His hearers would regard this as presumptuous. He implies that His course was also ordered by God, and thus gives a hint of God's rejection of those rejecting Him. Even if the Nazarenes did not perceive this, as Jews they would dislike the reference to Divine favor shown to the Gentiles. This will account for their rage, and the whole occurrence, including the historical examples, is prophetic of the treatment He received at the hands of the Jewish nation. The boldness with which He adduces these unwelcome illustrations shows that He had already given up the hope of winning His hearers. Knowing His patience we may infer that their jealousy and hardness of heart was greater than the narrative itself has stated. He knew His audience because He had lived among them, as well as from His superhuman knowledge. On no theory of His Person, can He be accused of harshness.—**Three years and six months.** On this drought and famine in the days of Elijah, see 1 Kings 17, 18. 1 Kings 18: 1, implies that the drought ended in the third year. James 5: 17, agrees with the verse before us. This period of time (the half of seven years) was considered by the Jews a solemn and ominous one (comp. Dan. 12: 7), but that in this case the exact period is probably given. The 'third year' (1 Kings 18: 1) is to be counted from the arrival of Elijah in Zarephath, where the drought had already prevailed for some time (1 Kings 17: 1–10).

Ver. 26. **Zarephath.** The Hebrew form (1 Kings 17: 9). Now called 'Surafend,' a large inland village half-way between Tyre and Sidon. The ancient city was probably on the coast (which has greatly changed), and belonged to the territory of Sidon, hence, **in the land of Sidon** (or, 'Sidonia'), according to the correct reading.

27 And there were many lepers in Israel in the time of
Elisha the prophet; and none of them was cleansed,
28 but only Naaman the Syrian. And they were all
filled with wrath in the synagogue, as they heard these
29 things; and they rose up, and cast him forth out of
the city, and led him unto the brow of the hill whereon
their city was built, that they might throw him down
30 headlong. But he passing through the midst of them
went his way.

Ver. 27. **Many lepers.** In 2 Kings 7: 3, four are spoken of, **in the time of Elisha the prophet.**—**Naaman the Syrian,** see 2 Kings 5: 1–19. The miracles wrought by Elijah and Elisha in the cases referred to 'have a close parallelism with those of the Syro-Phœnician woman (Mark 7: 26) and the ruler's son at Capernaum (John 4: 46).' This early reference to blessing on the Gentiles would rejoice the heart of Theophilus.

Ver. 28. **Filled with wrath.** The wrath was sinful, but natural. They were angry at the rebuke, but their conduct only proved its justice. We restore the more graphic order of the original.

Ver. 29. **And they rose up,** tumultuously from their seats in the synagogue.—**Cast him forth.** Forced Him out, expelled Him. **Led him.** That He was in their custody is evident.—**Unto the brow of the hill whereon their city was built.** Nazareth still answers to this description. The precipice was probably that behind the Maronite church at the present head of the town, and not the so-called Mount of Precipitation, which lies two miles from Nazareth.—**Throw him down headlong.** Compare the Tarpeian rock at Rome, from which the Roman mob cast unpopular persons.

Ver. 30. **But he passing through the midst of them.** As the Nazarenes had Him in custody there was something miraculous in this escape. That they were struck blind, or that He became invisible, is not in accordance with the expression, 'passing through the midst of them.' By allowing 'His personal majesty' to appear, He might effect this escape, but it cannot be explained as the result of merely human decision, however potent that has been in disorderly mobs. The view that He, visible to them all, passed through them, making them feel His superhuman power restraining them, showing them their own powerlessness against Him, presents no difficulty to those who believe in miracles, and such a miracle was called for. His time was not yet come, and He would thus protect Himself. Besides, they had demanded a miracle, and now they obtained one,—a miracle of judgment on them all, not only in the restraint then put upon them, but in the consequence, namely, that He **went his way.** We suppose directly to Capernaum, without returning to Nazareth at all.

Chapter 4: 31–41.

Miracles of Healing at Capernaum.

31 And he came down to Capernaum, a city of Galilee.
32 And he was teaching them on the sabbath day: and
they were astonished at his teaching; for his word was
33 with authority. And in the synagogue there was a

Miracles of Healing at Capernaum, vers. 31–41.

Parallel passages: Matt. 8: 14–17; Mark 1: 23, 24. After the rejection in Nazareth (chap. 4: 28–30), our Lord went to Capernaum, and made that His headquarters during the remainder of His Galilæan ministry. (Comp. Matt. 9: 1: 'His own city.') The order of events seems to have been: the calling of the four fishermen, in connection with the miraculous draught of fishes (chap. 5: 1-11); then the healing of the demoniac in the synagogue at Capernaum, and the subsequent miracles there, followed by the withdrawal to a desert place, and continuous preaching in other cities (chap. 4: 33–44). It will appear from this that Luke deviates somewhat from the chronological order, which Mark follows exactly. The order of Matthew is not chronological.

Ver. 31. **Came down to Capernaum**, which was situated on or near the lake, Nazareth being higher on the hills.—**A city of Galilee.** This explanation made by Luke, and the close connection with the occurrence at Nazareth, lead us to maintain the usual view, that this was the transfer from Nazareth to Capernaum, mentioned in Matt. 4: 13. The exact site of Capernaum is in dispute; the two leading localities which have been defended are Khan Minyeh and Tell Hûm. (See Schaff's *Bible Dictionary*, for a popular statement of the arguments). The extensive ruins found at the latter place seem to give it the weightier claim. The name means, village of Nahum, or, village of consolation. See further on chap. 10: 15.—**Was teaching them.** This was His habit. On the substance of His teaching at this time, comp. Mark 1: 15: 'The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.'—**On the sabbath day.** Probably a particular day when the following miracles were wrought (vers. 33–40).

Ver. 32. **At his teaching.** Not simply at the manner, as in Nazareth.—**For his word was with authority.** Comp. the formula: 'Verily I say unto you.' The same idea is expressed in Matt. 7: 28, 29. The comparison with the astonishment in Nazareth suggests, that they felt more than the *tone* of authority; they must have felt the authority itself. He not only claimed power in His words, but exercised it with His words.

Ver. 33. **In the synagogue**, at Capernaum.—**A spirit of an unclean devil (demon).** Mark: 'in an unclean spirit.' 'Spirit'

man, which had a spirit of an unclean [1]devil; and he
34 cried out with a loud voice, [2]Ah! what have we to do
with thee, thou Jesus of Nazareth? art thou come to
destroy us? I know thee who thou art, the Holy One
35 of God. And Jesus rebuked him, saying, Hold thy
peace, and come out of him. And when the [1]devil
had thrown him down in the midst, he came out of
36 him, having done him no hurt. And amazement
came upon all, and they spake together, one with
another, saying, What is [3]this word? for with autho-

[1] Gr. *demon.* [2] Or, *Let alone.* [3] Or, *this word, that with authority . . . come out?*

is defined by 'unclean demon;' the word 'unclean' being inserted, either because in Greek 'demon' might be either good or bad, and Luke, when speaking of a 'demon' for the first time, would naturally define which kind he meant; or perhaps, because the effect upon the possessed person made the word peculiarly appropriate. The Gospel narratives plainly distinguish demoniacal possession from physical diseases, although the possessed persons are represented as also having the symptoms of ordinary maladies. To identify this possession with insanity involves many difficulties. It is best to take the language as meaning what it says.

Ver. 34. **Ah!** The word occurs only here. In the parallel passage (Mark 1: 24) it is to be omitted. It means either 'let be,' 'let us alone,' or more probably, 'Ah!' a cry of wonder mixed with fear. —**Art thou come to destroy us.** The language of the demon, speaking for his class; possibly there were several; comp. chap. 8: 2, 30. They feared banishment (comp. chap. 8: 21) and probably the destruction of that power then exercised by Satan on the world, as manifested in such demoniacal possession.—**I know thee who thou art, the Holy One of God.** Certainly an acknowledgment that Jesus was the Messiah. Notice the double contrast: 'Holy' over against an unclean spirit; 'of God' over against a demon, the emissary of Satan.

Ver. 35. **Rebuked him**; as so often.—**Hold thy peace**; lit., 'be muzzled.'—**Come out of him.** Here, as everywhere, the reality of the possession is implied.—**Thrown him down in the midst.** Mark: 'tearing (or, convulsing) him.'—**Having done him no hurt.** This detail is added by Luke, the physician.

Ver. 36. **And amazement came upon all.** The form of Luke is peculiar, and is reproduced in the R. V.—**What is this word?** Of what kind is it? The A. V. is inexact.—**For with authority,** etc. The marginal rendering indicates that the first word means either 'for' or 'that;' comp. chap. 8: 25, and similar passages. 'Authority' refers to the power He possessed; 'power,' to the exercise of it.

rity and power he commandeth the unclean spirits, and
37 they come out. And there went forth a rumour concerning him into every place of the region round about.
38 And he rose up from the synagogue, and entered into the house of Simon. And Simon's wife's mother was holden with a great fever; and they besought him
39 for her. And he stood over her, and rebuked the fever; and it left her: and immediately she rose up and ministered unto them.
40 And when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed

Ver. 37. **And there went forth a rumor.** Not the same word as in ver. 14, but literally, 'echo.'—**Region round about.** A single word in the Greek, usually rendered by this phrase. Mark: 'all the region of Galilee round about.' This verse is inserted because of the remarkable character of this miracle; it was the first time our Lord healed a possessed man.

Ver. 38. **The house of Simon.** That the four fishermen were already in attendance upon our Lord, appears from Mark 1: 29, although Luke only refers to Simon. Evidently Simon Peter was now living at Capernaum, though originally from Bethsaida (John 1: 45). The distance between Bethsaida Julias and Tell Hûm is but a few miles. It has been thought that our Lord made Simon's house His home.—**Simon's wife's mother.** Her name, according to untrustworthy tradition, was Perpetua or Concordia. Singularly enough Peter is the only one of the Apostles who is known, with certainty, to have been married.—**Holden with a great fever.** A technical medical expression, used by Luke only.—**Besought him for her.** Stronger than Mark's expression.

Ver. 39. **And he stood over her.** Peculiar to Luke, but implied in the other accounts.—**Rebuked the fever.** Mark is more minute: 'took her by the hand and raised her up.'—**Immediately.** Not the word usually rendered 'straightway,' though having the same meaning.—**And ministered unto them.** So all the accounts; Matthew, according to the best authorities, has 'unto Him.' The ministering was, of course, in the natural and womanly way of caring for their bodily wants. After the scene in the synagogue our Lord needed food. The best service for that hour was serving His body.

Ver. 40. **And when the sun was setting;** when the Jewish Sabbath was ending. There were doubtless scruples about coming before sundown.—**All they that had any sick,** etc. Mark says:

41 them. And [1]devils also came out from many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ.

CHAPTER 4: 42–44.

Our Lord's Retirement and Subsequent Preaching.

42 And when it was day, he came out and went into a desert place: and the multitudes sought after him, and came unto him, and would have stayed him, that he

[1] Gr. *demons.*

'all the city was gathered together at the door;' for how few have no sick friends.—**Laid his hands on every one of them.** Peculiar to Luke. The toilsome nature of our Lord's activity is thus brought out.

Ver. 41. **And devils (demons) also,** etc. The crying out of the demons is more distinctly asserted here, but the prohibition mentioned by Mark includes this.—The best authorities omit the word Christ before **the Son of God.**—**He suffered them not to speak,** etc. This was His habit. True faith in Christ is not furthered by the acknowledgment of demons. Trusting Him is a different matter from the credence based on such evidence.—**Because they knew that he was the Christ,** *i. e.*, the Messiah. Notice, not only are the possessed carefully distinguished from the sick (ver. 40); but the demons are almost always represented as recognizing Jesus as the Messiah. Insane people could not always be so correct, but 'the demons also believe, and shudder' (James 2: 19). Their acknowledgment was not designed to further the cause of our Lord.

Our Lord's Retirement and Subsequent Preaching, vers. 42–44.

Vers. 42–44. Parallel passage: Mark 1: 35–39, which is much fuller. Comp. Matt. 4: 23. The difference in the *words* of the two accounts is remarkable.

Ver. 42. **And when it was day.** Mark: 'and in the morning, a great while before day.' It is interesting to notice the independence of Mark and Luke in a passage like this, one of the few found only in these two Gospels.—**Into a desert place;** some uninhabited region, probably not far from Capernaum. Luke does not mention that He 'there prayed' (Mark).—**And the multitudes,** etc. Under the lead of Simon, hence probably from Capernaum.—**Would have stayed him.** They failed to do so; the A. V. fails to indicate this. This part of the verse is peculiar to Luke, though implied in Mark's account.

43 should not go from them. But he said unto them,
I must preach the [1]good tidings of the kingdom of
God to the other cities also: for therefore was I sent.
44 And he was preaching in the synagogues of [2]Galilee.

CHAPTER 5: 1–11.

The Miraculous Draught of Fishes; the Call of the Fishermen.

5: 1 Now it came to pass, while the multitude pressed
upon him and heard the word of God, that he was

[1] Or, *gospel.* [2] Very many ancient authorities read *Judæa.*

Ver. 43. **I must preach the good tidings.** Lit., 'evangelize.' The word does not occur in Matthew and Mark.—**Of the kingdom of God.** Christ's preaching was religious first, and therefore properly ethical. What God had done and was about to do formed the substance of the 'good tidings;' what man ought to do was the necessary application. His chief business was to preach.—**For therefore was I sent.** 'For to this end came I forth' (Mark). The two independent accounts suggest the harmony of will between the Father and the Son in the coming work of Redemption, since 'sent' means, sent from God.

Ver. 44. **And he was preaching** (continued to preach) a different word from that in ver. 43, meaning to proclaim as a herald does.—**In the synagogues of Galilee.** The marginal reading is sustained by the Sinaitic, Vatican and another very ancient manuscript, as well as by some later authorities. It is the more probable reading. If the common reading be accepted, we can identify this journey with that spoken of in Mark 1: 39. But Luke probably gives here a general sketch of our Lord's first circuit in Galilee, and includes also the journey to Jerusalem, mentioned in John 5, which took place not very long afterwards (or before, according to some). It is characteristic of Luke to sum up or anticipate this. But as none of the first three Evangelists elsewhere allude to these earlier journeys to Jerusalem, such an allusion here seemed strange. The transcribers therefore soon changed 'Judæa' into 'Galilee.' In the R. V. the verse is placed in a paragraph by itself, not only because it is another of Luke's characteristic conclusions, but because of the probability that it refers to a wider journey than that mentioned in the parallel passage in Mark.

The Miraculous Draught of Fishes; the Call of the Fishermen, vers. 1–11.

These events took place shortly after the rejection at Nazareth, but *before* the healing of Simon's mother-in-law (chap. 4: 38, 39); for at that time these four fishermen were already in close attendance upon our Lord (Mark 1: 29, 30). The indefinite language

2 standing by the lake of Gennesaret; and he saw two
boats standing by the lake: but the fishermen had
3 gone out of them, and were washing their nets. And
he entered into one of the boats, which was Simon's,
and asked him to put out a little from the land. And
he sat down and taught the multitudes out of the boat.

of Luke in regard to time, plainly admits of this view, which implies the identity of this occurrence with that related in different form by Matthew (4: 18–22) and Mark (1: 16–20). (1) Luke intends us to understand that this was the call of Peter and his companions to follow Christ constantly. (2.) A repetition of the promise to make them 'fishers of men' is improbable. (3.) A two-fold leaving of their nets is equally so. (4.) The omission of the miracle by the other two Evangelists is not against the identity, for such omissions occur when there can be no doubt that they are telling of the same occurrence. (5.) A previous acquaintance with Peter seems to be implied here, but that does not prove that he had been called before, for John (1: 41, 42) tells us of an acquaintanceship before the call. (6.) No mention is made of Andrew, but ver. 9 tells of others in Peter's boat, while in chap. 6: 14 Andrew is mentioned as having already been a disciple, and then chosen as an Apostle. Peter here is an example for us: To hear when the Lord speaks; to labor when He commands; to believe when He promises; to follow whither He calls. The fishermen were blessed while laboring in their own calling.

Ver. 1. **The multitude.** His influence was already great.—**The lake of Gennesaret,** *i. e.*, the Sea of Galilee. Luke alone uses the former name. John (6: 1; 21: 1) calls it the Sea of Tiberias; from an important city of that name situated by it. 'Gennesaret' was a fertile district in Galilee (Matt. 14: 34; Mark 6: 53), along the northwestern shore of the lake. The limits of the region thus named cannot be exactly determined, but it probably included Capernaum. The lake itself is oval in shape, from twelve to fourteen miles long (from north to south) and about half as broad. The river Jordan enters it at the north, and flows from it at the southern extremity. Surrounded by high mountains, it was subject to sudden storms. It is more than 600 feet below the level of the Mediterranean. Still abounding in fish, it is now well nigh deserted by boats, its shores presenting a mournful contrast to the days when our Lord passed through the many thriving cities near its shores.

Ver. 2 **By the lake.** Either by the shore of the lake, or possibly drawn up on the shore.—**Washing their nets.** After the night of toil (ver. 5). The nets used were large drag nets, as appears from the word used by Matthew and Mark.

Ver. 3 **Which was Simon's.** This does not prove Simon to be the older brother. As our Lord walked on the shore of the lake, He came first to this boat, and Simon was probably near it.—**Taught the multitudes out of the boat.** Comp. Mark 4: 1.

4 And when he had left speaking, he said unto Simon,
Put out into the deep, and let down your nets for a
5 draught. And Simon answered and said, Master, we
toiled all night, and took nothing: but at thy word I
6 will let down the nets. And when they had this done,
they inclosed a great multitude of fishes; and their
7 nets were breaking; and they beckoned unto their
partners in the other boat, that they should come and
help them. And they came, and filled both the boats,
8 so that they began to sink. But Simon Peter, when
he saw it, fell down at Jesus' knees, saying, Depart

Ver. 4. **Simon.** Evidently the steersman of the boat.—**Put out into the deep,** *i. e.*, the deep water. Luke always uses exact nautical phrases. Addressed in the singular, to Simon.—**Let down your nets.** Addressed to all the fishermen in the boat. Our Lord first makes a slight request of Simon, then after His discourse a greater one, calling for more confidence in Himself.

Ver. 5. **Master.** Not the word usually so rendered, which means 'teacher,' but a title of respect, not involving a close personal relation. —**We toiled.** Not, 'have toiled,' for that would imply they had just stopped. Peter gives an account of the last night's labor.—**All night.** The usual time for fishing, comp. John 21: 2.—**But,** not, 'nevertheless.'—**At thy word.** On account of thy word. This involved faith, yet the proverbial superstition of fishermen may have entered here.—**I will let down the nets.** He speaks as the director of the fishing party.—The significance of this verse for 'fishers of men' is obvious. Even in the beginnings of Peter's confidence in Jesus, he was called upon to obey; but without the confidence there would have been no obedience. True faith works.

Ver. 6. **When they had this done.** A number were engaged.—**Were breaking,** *i. e.*, 'began to break,' just as in ver. 7, 'were sinking' means 'began to sink.' The nets did not break, nor the boats sink. God sometimes allows dangers to begin, that our faith may be increased.

Ver. 7. **Beckoned.** Probably on account of the distance; not from amazement, as some of the Fathers have thought. Fishermen's signals require little explanation.—**Their partners,** *i. e.*, the sons of Zebedee (ver. 10).

Ver. 8. **Simon Peter.** His full name is given at this turning-point of his life.—**Fell down,** etc. Not an act of worship, but a recognition of God's power in Jesus.—**Depart from me.** Go out from me, *i. e.*, from my boat. This is like Peter. This miracle took place not only in his presence, but in his boat, his net, his fishing.—**For I am a sinful man.** It was not superstition, but a sense of unworthi-

9 from me; for I am a sinful man, O Lord. For he
was amazed, and all that were with him, at the draught
10 of the fishes which they had taken; and so were also
James and John, sons of Zebedee, which were partners
with Simon. And Jesus said unto Simon, Fear not;
11 from henceforth thou shalt [1]catch men. And when
they had brought their boats to land, they left all, and
followed him.

[1] Gr. *take alive.*

ness. In Jesus he recognized to some extent the holiness as well as the power of God. Such a feeling always exists in similar cases. It is not necessary to suppose that Peter had but lately committed some crime, that he felt the want of faith in what he had said before (ver. 5), that he was afraid of drowning, or that he had left the Master and now felt that he had been guilty in so doing. Our Lord knew how to answer better than Peter did to ask. Instead of departing from Peter, He drew Peter to Himself, and the reason Peter urged was the reason for making him cling more closely to his powerful and holy Master.

Ver. 9. **For he was amazed,** etc. This miracle seems more than one of knowledge. It is true the shoals of fish in the lake are very thick, but the promise of ver. 10 ('Henceforth thou shalt catch men') points to an influence of Christ's upon the fish. Trench: 'Christ here appears as the *ideal man*, the second Adam of the eighth Psalm: "Thou madest him to have dominion over the works of thy hands: Thou hast put all things under his feet—the fowl of the air, and the fish of the sea, and whatsoever walketh through the paths of the seas" (vers. 6, 8).'

Ver. 10. **James and John.** James (*i. e.*, Jacob) was probably the older brother, and the first martyr among the Apostles. John was the beloved disciple and the Evangelist, the last one to die. Their mother's name was Salome (Matt. 27: 56; Mark 15: 40), and she was probably a sister of Mary, the mother of Jesus (John 19: 25). The brothers seem to have been of a naturally fierce temper; comp. chap. 9: 54, and Mark 3: 17.—**Partners.** Our Lord recognized earthly relations, both of kindred and of occupation, in choosing His Apostles. Two pairs of brothers, all four of them fishermen, were the first ever called, and the chief Apostles.—**From henceforth thou shalt catch men.** The special address to Simon suggests that he would be a leader in this work; comp. his success on the day of Pentecost (Acts 2: 14–49). Here the three narratives coincide.

Ver. 11. **They left all.** The special call to James and John (Matt. 4: 21) probably intervened. 'Probably so soon as they reached the shore, He calls Simon and Andrew, in whose ship He still was, to follow Him, for He will make them fishers of men. During this time

Chapter 5: 12–16.

The Healing of a Leper.

12 And it came to pass while he was in one of the cities, behold, a man full of leprosy: and when he saw Jesus, he fell on his face, and besought him, saying, Lord, if

James and John had gone a little distance from them, and were engaged in repairing the nets that had been broken. Walking upon the shore, He goes to them, and calls them also to follow Him; and they, leaving their father and servants, follow Him' (Andrews).—**Followed him.** Luke thus indicates that they thenceforth constantly attended Him. The whole occurrence was allegorized very early: the boat being taken as representing the Church; the net, doctrine; the sea, the heathen world; the bursting of the net, heresies. The fish was a favorite symbol among the early Christians, especially as the initial letters of the Greek phrase: Jesus Christ, Son of God, Saviour, made up the word meaning fish (Ἰχθύς). The miracle after the resurrection (John 21), in which Peter was equally prominent, when the Shepherd's duty was added to that of the Fisher, forms a parallel and contrast to this one. The earlier miracle is 'symbolical of the gathering of men into the outward kingdom of God on earth, from which they may be lost;' the latter one of 'the gathering of the elect souls into the kingdom of glory, none of whom will be lost.' Trench (after Augustine).

The Healing of a Leper, vers. 12–16.

Parallel passages: Matt. 8: 1–4; Mark 1: 40–45. This miracle is placed in its proper chronological position by Mark; Matthew inserts it immediately after the Sermon on the Mount. The locality is uncertain, but it seems not to have been Capernaum.

Ver. 12. **One of the cities.** None of the Evangelists name the place.—**Full of leprosy.** A phrase of medical accuracy, probably referring to the severity of the disease in this case. Leprosy was a loathsome cutaneous disease, prevalent in Egypt and elsewhere in the Levant, in a more virulent form, it would seem, in ancient times than at present. In Lev. 13, we find the details in regard to the disease, and in Lev. 14 and 16 the regulations of the Mosaic law in the case of a cure. These regulations were sanitary, and yet had a deep religious significance. Since the malady was hereditary, but not contagious, the minute regulations can only be accounted for by finding in them the design of making the leper a type of man dead in sin. No remedy was known, yet recovery took place. During the progress of the disease the lepers were unclean; to touch them was forbidden. When cured, the subject must appear before the priest, and offer a sacrifice (Lev. 16; comp. ver. 14), which pointed in its form to the same typical significance just indicated.—**Fell on his face**; an act of reverence, but not necessarily of religious worship.—**Lord.**

13 thou wilt, thou canst make me clean. And he stretched
forth his hand, and touched him, saying, I will; be
thou made clean. And straightway the leprosy de-
14 parted from him. And he charged him to tell no man:
but go thy way, and shew thyself to the priest, and
offer for thy cleansing, according as Moses commanded,
15 for a testimony unto them. But so much the more
went abroad the report concerning him: and great
multitudes came together to hear, and to be healed of

Possibly implying some faith in Jesus as the Messiah.—**If thou wilt, thou canst make me clean.** Whatever the leper might have heard of the power of Jesus, this shows strong faith, and that from an outcast.

Ver. 13. **He stretched forth,** etc. This touch was significant, in many ways, and was an evidence of courage on the part of our Lord. —**Be thou made clean**; the R. V. properly makes this clause conform to that in ver. 12.—**Straightway the leprosy departed from him.** Luke, as physician, chooses his language with accuracy. He, as well as the others, emphasizes the point that the cure was instantaneous. By so much as the disease often exceeds that of leprosy is the fact of more importance in its lesson respecting Christ's ability and willingness to save, and to save at once him who believes.

Ver. 14. **Charged him to tell no man.** As the context suggests, because he must first fulfil the Levitical requirements; but also to avoid such notoriety, as would awaken hostility and arouse false Messianic hopes among the people. It may well be imagined that the man himself was one who needed to be told to keep silence.—**But go thy way.** A different word from that used by Matthew and Mark. In the other accounts the Am. Com. render simply 'go.' The change to the direct address is not uncommon in the Gospels.— **Shew thyself to the priest.** The priest of the district, whose duty it would be to inspect the healed leper twice.—**Offer for thy cleansing, according as Moses commanded.** Lev. 14: 30, 31. Our Lord never set Himself in opposition to the Mosaic law. Its ceremonial requirements were abrogated by His death and resurrection; not before these events. —**For a testimony unto them.** A public attestation that the cure was effected. In this case, it is true, it involved a higher testimony, but our Lord's words do not of themselves indicate this.

Ver. 15. **But so much the more,** etc. As Mark shows, in consequence of the disobedience of the leper. But this is no excuse for disobedience.—**The report concerning him.** The word 'report' is that rendered 'matter' in Mark 1: 45. It is literally, 'word.' This variation was necessitated by the difference in the accompanying terms in the two accounts. Matthew says nothing of this result.—

16 their infirmities. But he withdrew himself in the deserts, and prayed.

Chapter 5: 17–26.

The Healing of a Paralytic.

17 And it came to pass on one of those days, that he was teaching; and there were Pharisees and doctors of the law sitting by, which were come out of every village of Galilee and Judæa and Jerusalem: and the
18 power of the Lord was with him [1]to heal. And be-

[1] Gr. *that he should heal.* Many ancient authorities read *that* he *should heal them.*

Great multitudes came together, etc. Both to hear and to be cured. The next verse shows that however willing He was to teach and to heal, it was His wish to avoid the multitudes.

Ver. 16. **But he withdrew himself**, etc. Comp. Mark 1: 45. How long this retirement continued is not known.—**And prayed.** Peculiar to Luke, and indicating that this popularity called for special communion with His Father. It was His habit to do this; comp. Matt. 14: 23; Mark 6: 46; John 6: 15.

The Healing of a Paralytic, vers. 17–26.

Parallel passages: Matt. 9: 2–8; Mark 2: 1–12. Both of these passages show that the miracle took place after a return to Capernaum; but Mark gives the relative position of the event with most accuracy. It is the first recorded incident after the retirement following the healing of the leper. Luke's account has marks of independence.

Ver. 17. **On one of those days.** Probably referring, but very indefinitely, to the preaching tour of chap. 4: 44.—**Pharisees and doctors** (*i. e.*, teachers) **of the law.** Peculiar to Luke; but the other Evangelists speak of the 'scribes' as objecting.—**Sitting by.** Both Jesus and His audience may have been sitting. No special importance is to be attached to the position.—**Out of every village**, etc. From all parts, not necessarily from each and every village.—**Jerusalem.** Probably they had come with hostile purpose, since on this occasion we first discover an indication of antagonism.—**And the power of the Lord was with him to heal.** The reading followed in the text of the R. V. is sustained by Aleph, B, L, and some minor authorities. 'Lord' refers to God, although Luke often applies the term to our Lord. The gathering of the crowd and its extent is vividly depicted by Mark.

Ver. 18. **Men bring on a bed.** A 'pallet' borne by four men (so Mark).—**A man that was palsied.** In the other accounts the man is spoken of as a 'paralytic' (so literally); Luke in both instances

hold, men bring on a bed a man that was palsied: and they sought to bring him in, and to lay him be-
19 fore him. And not finding by what *way* they might bring him in because of the multitude, they went up to the housetop, and let him down through the tiles
20 with his couch into the midst before Jesus. And seeing their faith, he said, Man, thy sins are forgiven
21 thee. And the scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphe-

(here and ver 24) uses a more exact expression defining the diseased state of the man. The R. V. indicates the difference by rendering respectively: 'sick of the palsy' and 'was palsied.' The A. V. makes an unnecessary variation between this verse and ver. 24.—**And they sought to bring him in**, etc. In all the accounts, *their* faith is spoken of (see ver. 20).

Ver. 19. **Not finding**, etc. The crowd blocked up even the door-way from the inner court to the street; probably filling the street also.—**They went up to the house-top.** Eastern houses often have outer stairs to the house-top. The house may have had but one story, certainly not more than two.—**Let him down through the tiles.** Digging through the flat roof, as Mark plainly declares. Such an action would not be difficult, and certainly would not be regarded as a wanton destruction of property.—**Into the midst before Jesus.** Our Lord was probably in a large room looking out upon the interior court of the house. The distance from the roof could not have been very great: the whole narrative seems natural enough to those who know anything of Oriental buildings and habits.

Ver. 20. **Seeing their faith.** So all the accounts. 'Their faith' made a visible demonstration of its existence and strength.—**Man, thy sins are forgiven thee.** Matthew and Mark: 'Son.' There are curious minor variations of form in this declaration of forgiveness. Luke's report is fuller, adding 'thee,' which later manuscripts insert in the other two accounts. The cheering language assures of a *state* of forgiveness, as the tenor of the original indicates.

Ver. 21. **And the scribes and the Pharisees.** Luke only tells that they were Pharisees (see ver. 17).—**Began to reason.** The thought was not yet expressed (see ver. 22, and the parallel accounts); but it arose at once.—**Who is this that speaketh blasphemies?** Comp. the more vivid language of Mark (in the R. V.). This was the wrong inference from a correct principle, namely: **Who can forgive sins, but God alone?** They failed to see that Christ's forgiving sins was in accordance with this principle, and our Lord now begins to prove that He was acting by Divine authority.

22 mies? Who can forgive sins, but God alone? But
Jesus perceiving their reasonings, answered and said
23 unto them, [1] What reason ye in your hearts? Whether
is easier, to say, Thy sins are forgiven thee; or to say,
24 Arise and walk? But that ye may know that the
Son of man hath [2] power * on earth to forgive sins (he
said unto him that was palsied), I say unto thee,
Arise, and take up thy couch, and go unto thy house.

[1] Or, *Why.* [2] Or, *authority.*

* *authority* in the text.—*Am. Com.*

Ver. 22. **Perceiving their reasonings.** This, of itself, might refer to His notice of their dissenting looks; but Mark's language points to an internal apprehension ('in His spirit'). The word 'reasonings' has usually a bad sense in the New Testament. It is allied in form to the verb 'reason' (vers. 21, 22).—**What,** or, 'why.' The term has both meanings.—**Reason ye in your hearts.** This clearly suggests that they had not expressed their objection in words audible to Him. That evil reasoning is meant, appears from Matt. 9: 4.

Ver. 23. **Whether is easier, to say.** As far as mere saying was concerned, one was as easy to articulate as the other. But He could say: **Thy sins are forgiven thee,** and yet not give visible demonstration that His words had validity. If He said: **Arise and walk,** the question of His authority was subjected to a test, which admitted of immediate application. That test He now Himself applies to overthrow their objection.

Ver. 24. **But that ye may know;** in accordance with the test proposed by His previous question.—**That the Son of man.** This is the first time our Lord *publicly* applies this title to Himself; to Nicodemus He had already used it (John 3: 13, 14). It is equivalent to Messiah; referring to Him as the Second Adam, the Head and Representative of renewed humanity. Comp. Dan. 7: 13, and the various passages in which our Lord uses the phrase. It does not occur in the teaching of the Apostles. 'Just as in His title of *Son of God,* Jesus included whatever He was conscious of being for God, so in that of *Son of man* He comprehended all that He felt was for men' (Godet).—**Hath power** (or, better, 'authority') **on earth,** where He appears as Son of man, 'He that descended out of heaven' (John 3: 13). It seems unnecessary to divide His Divinity and humanity in discussing this claim. As Son of God, He had this authority by inherent right; as Son of man, He exercised it and proved it on earth. —**Unto him that was palsied;** as in ver. 18.—**Take up thy couch.** Here and in ver. 19 we find the diminutive of the word used in ver. 18 (and by Matthew); Mark has a different term.—The scene is one of the most remarkable portrayed by the Evangelists; it seems more vivid and is more suggestive with every re-perusal.

25 And immediately he rose up before them, and took
up that whereon he lay, and departed to his house,
26 glorifying God. And amazement took hold on all,
and they glorified God; and they were filled with
fear, saying, We have seen strange things to-day.

Chapter 5 : 27–39.

The Call of Levi, and the Discourse at his House.

27 And after these things he went forth, and beheld a
publican, named Levi, sitting at the place of toll, and

Ver. 25. **And immediately**, not, 'straightway.'—**Rose up**; a different word from that in ver. 24.—**That whereon he lay.** Still a third expression applied to the bed. The cure was instantaneous. It was complete; but it called for faith and obedience on the part of the man.—**Glorifying God.** This was an evidence of the forgiveness as well as of the cure. Those whom Jesus blesses are still the living witnesses to the truth of all His claims.

Ver. 26. **And amazement took hold on all**, etc. Luke alone mentions all three emotions of wonder, gratitude, and fear. Matthew speaks of the last two; Mark, of the first two. Wonder at the gospel facts is folly, if it does not lead men to glorify God. Matthew indicates that these feelings were those of the people, not of the scribes and Pharisees.—**Strange things.** Our word *paradox* is taken from the word here used. Stranger than these strange things is unwillingness to receive forgiveness from One who for centuries has proved His power on earth to forgive sins.

The Call of Levi, and the Discourse at his House, vers. 27–39.

Parallel passages: Matt. 9: 9–17; Mark 2: 13–22. There can be no reasonable doubt that Levi was identical with Matthew the Apostle and Evangelist, since he himself gives full details agreeing with the accounts of Mark and Luke except in the matter of the name. It was natural that the Evangelists should group the events narrated in this paragraph, whether they were connected in time or not. There can be little doubt that the call of Levi followed the healing of the paralytic, but the feast and the discourses must have occurred after the return from Gadara (Matt. 9: 18), which Mark and Luke properly place later in the history. Hence the position of vers. 29–39 is immediately after chap. 8: 40.

Ver. 27. **He went forth**; from the house; probably very soon after the miracle.—**Beheld a publican**; implying that He looked upon him, observed him.—**Named Levi**; 'the son of Alphæus' (Mark).—**Sitting at the place of toll.** So all the accounts. He too was at his regular employment, when called by our Lord. That this 'toll booth' was between Capernaum and the lake seems probable

28 said unto him, Follow me. And he forsook all, and
29 rose up and followed him. And Levi made him a great feast in his house: and there was a great multitude of publicans and of others that were sitting at
30 meat with them. And [1]the Pharisees and their scribes murmured against his disciples, saying, Why do ye eat
31 and drink with the publicans and sinners? And Jesus answering said unto them, They that are whole have
32 no need of a physician; but they that are sick. I am

[1] Or, *the Pharisees and the scribes among them.*

(Mark 2: 13). Levi's position was an important one, since Capernaum was on the commercial highway from Damascus and the interior of Asia to the port of Ptolemais on the Mediterranean.—**Follow me.** A specific call to personal attendance on our Lord. Only in the case of Apostles have we a record of such a call.

Ver. 28. **Forsook all.** Peculiar to Luke. It implies not only the actual relinquishment of what he was then doing, but the spirit in which he followed. We may infer that he relinquished considerable wealth.

Ver. 29. **A great feast.** Luke alone thus characterizes the 'feast.'—**In his house**: in Levi's house. It is idle to create a discrepancy between this and the other accounts, by insisting that the latter refer to the house of Jesus.—**A great multitude of publicans and of others**, etc. In the other accounts, 'publicans and sinners,' as so often.

Ver. 30. **And the Pharisees and their scribes.** The evidence for this reading is decisive, and the rendering in the text is preferable. Comp. Mark: 'And the scribes of the Pharisees.' Oriental habits would allow these to press into the court, during or after the feast. **Murmured against his disciples**; the objection was addressed to them, though aimed at Him.—**Why do ye eat**, etc. Matthew and Mark represent the objection as raised against the conduct of our Lord. But the disciples also ate with **the** (the article is properly inserted in the R. V.) **publicans and sinners.** Eating together with such persons was entirely contrary to the notions of propriety which obtained among the Jews in general, but which were deemed of special weight by the Pharisees. The result would be a protest from the Pharisees against both the Master and His disciples.

Ver. 31. **And Jesus answering**, etc. Since the objection was really against His conduct.—**They that are whole have no need of a physician.** This is word for word the same in all the accounts; but the A. V. needlessly varies in the translation. The principle is first given in figurative language, then follows the literal application.

Ver. 32. **I am not come**, etc. Luke alone, according to the best

not come to call the righteous, but sinners to repentance.
33 And they said unto him, The disciples of John fast often, and make supplications; likewise also the *dis-*
34 *ciples* of the Pharisees; but thine eat and drink. And Jesus said unto them, Can ye make the sons of the bridechamber fast, while the bridegroom is with them?
35 But the days will come; and when the bridegroom shall be taken away from them, then will they fast in
36 those days. And he spake also a parable unto

authorities, inserts the phrase: **to repentance.** Those who are really righteous do not need such a Saviour, but those who are sinners are called by Him to repentance. In one aspect the objectors were 'righteous' and the 'publicans' were certainly 'sinners.' But under the circumstances there must be admitted a reference to the false views of the Pharisees, respecting their own character. Comp. Matt. 9: 13.

Ver. 33. **And they said unto him.** This seems to refer to the scribes and Pharisees (ver. 30). Matthew makes 'the disciples of John' the questioners, and Mark joins both classes. Both were present; they were together in their practice, as probably in their objections.—**The disciples of John,** etc. This is not in the form of a question.—**And make supplications.** Peculiar to Luke. It refers to stated prayers, like those of ascetics.—**Likewise also,** etc. The disciples of John would naturally follow the example of their teacher, while the Pharisaical party magnified these outward forms; comp. Matt. 6.

Ver. 34. **Can ye make,** etc. Luke brings out the reason why the objectors must fail to make the disciples fast.—**The sons of the bridechamber.** The male companions of the bridegroom in Oriental wedding festivities.—**While the bridegroom is with them.** The Bridegroom is Christ; the companions are His disciples.

Ver. 35. **But the days will come.** Notice the solemnity of the language, as it appears in the more exact form of the R. V.—**In those days.** When there is reason for fasting, true disciples will fast. Formal, prescribed fasts encourage Pharisaism.

Ver. 36. **Spake also a parable.** Here the reference is to the use of figurative language, not to a parable as we use the term.—**No man rendeth.** The verbs are different in all three accounts.—**From a new** (Matthew and Mark: 'undressed') **garment.** There are other minor points of difference in the accounts.—**Else he will rend the new, and also,** etc. This part of the verse differs from the parallel passages, in representing a *double* disadvantage. 'In Matthew and Mark the mischief done is differently expressed. Our text is very significant, and represents to us the spoiling of both systems by the attempt to engraft the new upon the old; the new loses its completeness; the old, its consistency.' Alford.

them: No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree
37 with the old. And no man putteth new wine into old [1]wine-skins; else the new wine will burst the skins, and itself will be spilled, and the skins will perish.
38 But new wine must be put into fresh wine-skins.
39 And no man having drunk old *wine* desireth new: for he saith, The old is [2]good.

[1] That is *skins used as bottles.* [2] Many ancient authorities read *better.*

Ver. 37. Few passages given by all three Evangelists have been so altered by the copyists as that contained in vers. 37, 38, and in none does the independence of the three appear more clearly.—**Old wine-skins.** See the marginal note. The old skins would sustain the pressure from the fermentation of the new wine.—**Skins,** in the remainder of the verse, is the same word as 'wine-skins'; but it was not necessary to repeat the full form.—**Itself be spilled,** etc. The new life is lost and the old form ruined by the attempt to conserve the former through the latter.

Ver. 38. **But new wine must be put into fresh wine-skins.** This form is peculiar to Luke; but the thought is the same in all the accounts: New life requires fresh forms. The application of the entire figure may be seen in every period of the history of Christ's people. The new life must be from Christ to require the fresh form, while the form of Christ's appointment remains always fresh. Human additions ever grow old and obsolete.

Ver. 39. **And no man having drunk old wine desireth new; for he saith, The old is good.** Some authorities read 'better' (as in the A. V.); a reading due to an attempt to explain the sense. This verse gives completeness to our Lord's discourse, and contains the final answer to the objection raised in ver. 33. There is no comparison between the relative excellence of new and old wine, but simply a statement of the wish ('desireth') of one accustomed to drinking old wine. The one accustomed to the old wine, says: The old is pleasant, good enough for me, I have no desire to try the new. This is precisely the attitude of a false conservatism. (The use made of the phrase: 'the old is better,' to oppose the Revised Version, would be ludicrous, were it not a dishonest application of the words of Christ.) The original application to the objectors was intended by our Lord mainly for the instruction of His own disciples, to show 'how natural it was that disciples of John and of the Pharisees could not bring themselves to give up the *old* forms and ordinances, which had become dear to them, and to substitute the *new* life according to His principles' (Meyer). The 'old' throughout is what

Chapter 6: 1–11.

Two Sabbath Controversies.

6: 1 Now it came to pass on a [1]sabbath, that he was going through the cornfields; and his disciples plucked the ears of corn, and did eat, rubbing them in their

[1] Many ancient authorities insert *second-first.*

is Jewish; the 'new,' what is distinctively Christian, the grace and freedom of the gospel.—The first disciples, as Jews, were not ready at once to relish the new wine.—The warning against bringing legalism into the gospel is contained in all the accounts; but here we have a much needed admonition to patience. Even if men oppose the new and the true, because they are content with the old, and will not take the trouble to examine what is new, much less to recognize any excellence in it, let us not grow weary. 'Rom. 14 contains the best practical commentary on this word of the Lord' (Van Oosterzee).

Two Sabbath Controversies, vers. 1–11.

Parallel passages: Matt. 12: 1–14; Mark 2: 23—3: 6. Luke's account resembles more closely that of Mark; but the arguments in regard to Sabbath observance are found in both the other narratives. There are a few new details, one of which (the common reading in ver. 1) has caused much difficulty. There had already been a controversy about the Sabbath with the Jews at Jerusalem (John 5: 10–18), on the theory that the feast spoken of was a Passover. The common view makes this the first event after the second Passover, and seeks here a confirmation. But, according to Andrews, it was two months after that Passover, in the first year of the Galilæan ministry. In any case, the accounts of Mark and Luke make it evident that the Sermon on the Mount was delivered after these controversies. The omission of any reference to the Sabbath observance in that discourse is properly due to the hostility which grew out of our Lord's attitude on this subject. It must be remembered that formalism, entrenched behind prejudices both national and religious, found its stronghold in Jewish Sabbatarianism. This must be attacked, and that too with weapons taken from the Old Testament (comp. the fuller argument in Matthew). But the Lord of the Sabbath has not abolished it; He has taught us how to observe it rightly.

Ver. 1. **On a sabbath.** The marginal reading 'second-first,' has good support, but is omitted in six of the best manuscripts; and also by minor authorities. The evidence would be conclusive against it, were not the longer reading the more difficult one. It is probable that this unusual phrase arose from the putting together of two Greek words (second . . first), which had been written in the margin to distinguish this Sabbath respectively from that mentioned in 4: 31, and that in ver. 6. If Luke did use it, the meaning must have been one known to Theophilus. Explanations of the common reading: (1) That it meant a feast-day immediately following the Sabbath (but thus the controversy about Sabbath observance loses

2 hands. But certain of the Pharisees said, Why do ye
that which it is not lawful to do on the sabbath day?
3 And Jesus answering them said, Have ye not read
even this, what David did, when he was an hungred,
4 he, and they that were with him; how he entered into

much of its point); (2) a Sabbath preceded by a feast-day; (3) the first day of unleavened bread; *the Sabbath following the second day of the Passover*, from which the seven weeks to Pentecost were reckoned (the usual view); (4) the first Sabbath of the second month; (5) the first Sabbath of the second year in the cycle of seven years. This would fix the date as the first Sabbath in the month *Nisan*, U. C. 782. (6) That this was the first Sabbath of the Jewish religious year; the civil year having its *first*-first Sabbath. But of this there is no positive evidence. All these explanations assume that Theophilus was acquainted with a technical term in the Jewish Church year, which is not found anywhere else. (7) That Luke had already told of two Sabbaths (4: 16, 31), and as he now begins to tell of two more, he speaks of this as the first of the second pair, *i. e.*, 'second-first.' But what reader would have understood it so at first sight? The grain might be ripe in April, May, or June, so that we cannot thus determine the time of year.—**Rubbing them with their hands.** Peculiar to Luke. The form indicates that they rubbed and ate, as they went. It is probable that this 'rubbing' constituted the technical offence.

Ver. 2. 'Unto them' (A. V.) is to be omitted. Still, the disciples are addressed: in Matthew and Mark, our Lord. The Pharisees remonstrated with those who did the unlawful act, but would make our Lord responsible for it.—**Not lawful on the sabbath day?** The taking of the grain was lawful (Deut. 23: 25), but gathering and rubbing out the kernels was constructively harvesting and threshing, and hence, laboring. 'Sabbath days' (A. V.) is incorrect; the plural form has a singular sense, and is rendered 'Sabbath-day' everywhere in the R. V. For the singular, 'Sabbath' is used.

Ver. 3. **Have ye not read even this?** A strong expression (comp. Mark 12: 10) implying their utter ignorance of what the Scriptures meant.—**What David did.** See 1 Sam. 21: 1-6. 'Jesus would certainly have had no difficulty in showing that the act of the disciples, although opposed perhaps to the Pharisaic code, was in perfect agreement with the Mosaic commandment. But the discussion, if placed on this ground, might have degenerated into a mere casuistical question. He therefore transfers into a sphere in which He feels Himself master of the position. The conduct of David rests upon the principle that in exceptional cases, when the moral obligation clashes with the ceremonial law, the latter ought to yield' (Godet). See the principle clearly stated in Mark 2: 27.

Ver. 4. **The house of God.** The tabernacle at Nob.—**The**

the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat save for the priests alone?
5 And he said unto them, The Son of man is lord of the sabbath.
6 And it came to pass on another sabbath, that he entered into the synagogue and taught: and there was
7 a man there, and his right hand was withered. And the scribes and the Pharisees watched him, whether he would heal on the sabbath; that they might find
8 how to accuse him. But he knew their thoughts; and he said to the man that had his hand withered, Rise

shewbread. Comp. Exod. 25: 30; Lev. 24: 5–8. The argument from the example of David is the principal one, as it is given in all three accounts.

Ver. 5. In one of the old manuscripts, this verse is placed after ver. 10, and instead of it here words to this effect: 'Observing on the same day one laboring on the Sabbath, He said to him: if thou knowest what thou doest, thou art blessed; if thou knowest not, thou art cursed and a transgressor of the law.' But it is improbable that any one would have been thus laboring, or that our Lord would thus create needless opposition and misunderstanding.—**The Son of man is lord of the sabbath.** On the phrase 'Son of man,' see chap 5: 24. This utterance is recorded by all three Evangelists. It implies His authority to modify Sabbath law; hence is a higher principle than that on which David acted. For what end He exercises this authority is plain from Mark 2: 27: 'The Sabbath was made for man, and not man for the Sabbath.'

Ver. 6. **On another sabbath.** Probably the next one. This seems more likely than the supposition that the next day was observed as a Sabbath.—**The synagogue.** The place is not indicated, but was probably some important town.—**His right hand.** Specified by Luke only. The entire clause is properly rendered in the R. V.

Ver. 7. **The scribes and the Pharisees.** The original repeats 'the' (A. V. omits).—**Watched,** 'were watching.'—**Heal on the sabbath,** not, 'Sabbath day;' the singular form here used is generic. —**That they might find him to accuse him.** Luke's expression is most full.

Ver. 8. **But he knew their thoughts,** or, 'reasonings,' as in chap. 5: 22.—**The man that had his hand withered.** Notice the proper substitute of 'that' for 'which' (A. V.), and the more exact rendering 'his hand withered.'—**Rise up, and stand forth in the midst.** Luke is most graphic here, but omits the question given in Matt. 12: 11, 12.

up, and stand forth in the midst. And he arose and
9 stood forth. And Jesus said unto them, I ask you,
Is it lawful on the sabbath to do good, or to do harm?
10 to save a life, or to destroy it? And he looked round
about on them all, and said unto him, Stretch forth
thy hand. And he did *so:* and his hand was restored.
11 But they were filled with [1]madness; and communed
one with another what they might do to Jesus.

Chapter 6: 12–19.

The Choice of the Twelve; the Multitudes that attended Jesus.

12 And it came to pass in these days, that he went out
into the mountain to pray; and he continued all night

[1] Or, *foolishness.*

Ver. 9. **To do good, or to do harm,** more exact than 'evil'; the comparison being between benefiting and injuring not between doing right and wrong.—**To save a life, or to destroy it.** 'By reason of His compassion, He feels Himself responsible for all the suffering which He fails to relieve' (Godet).

Ver. 10. **And he looked round about,** etc. With anger and grief (Matt. 3: 5).—**Stretch forth thy hand.** So in all the accounts; curiously enough the A. V. has 'thine hand' in Matthew and Mark; 'thy hand' here.—**Was restored.** The whole, 'whole as the others' are found in Matthew; but not in Mark and Luke, according to the best authorities.

Ver. 11. **Filled with madness.** Literally, 'unwisdom.' 'foolishness' (so R. V. margin). It is implied that their wicked folly became a senseless rage.—**And communed one with another,** etc. Mark is more specific in his account of their plotting: 'And the Pharisees went, and straightway with the Herodians, took counsel against Him, how they might betray Him.' It was folly for them, out of hate to such an One and on such grounds, to make an alliance with their political foes.

The Choice of the Twelve; the Multitudes that attended Jesus, vers. 12–19.

Parallel passages: Matt. 4: 24, 25; 5: 1; 10: 2–4; Mark 3: 7–19. Luke and Mark give the list of the Twelve in connection with their being chosen; Matthew in the account of their being sent forth (Matt. 10; comp. Mark 6: 7 ff.; Luke 9: 1–6). Vers. 17–19 describe the multitudes to whom a discourse (vers. 20–49) was delivered, which seems to be identical with the Sermon on the Mount. Mark places the description of the multitudes before the names of the Twelve This variety in connection with sub-

13 in prayer to God. And when it was day, he called
his disciples: and he chose from them twelve, whom
14 also he named apostles; Simon, whom he also named
Peter, and Andrew his brother, and James and John,
15 and Philip and Bartholomew, and Matthew and
Thomas, and James *the son* of Alphæus, and Simon

stantial agreement is a strong evidence of the independent origin of the Synoptical Gospels.

Ver. 12. **The mountain**, Comp. Matt. 5: 1. A strong hint of identity with that occasion.—**Continued all night in prayer to God.** Peculiar to Luke. Prayer before the great choice. Conflict too, since Judas was chosen.

Ver. 13. **His disciples.** In the wider sense; from this larger company the **Twelve** were chosen.—**Apostles.** The name was probably given at this time. He intended to send them forth, although the actual sending forth did not take place until after some training. It was in keeping with such training that the name should be given first, to keep the future duty before them.

Vers. 14–16. The List of the Apostles as here given presents no difficulties. The A. V. indicates an arrangement in pairs, but the word 'and' must be inserted before each name after that of Peter, and thus this arrangement loses its support. The Twelve are grouped here, as in all the catalogues, with the names of **Peter, Philip** and **James the son of Alphæus**, as *first, fifth* and *ninth*, and that of **Judas Iscariot** *last*. Between these the same names (or two names of the same persons) occur; but in different order.

Ver. 14. First Group, comprising the four fishermen, to whom a certain precedence is given, not only in the lists, but in the history.—**Simon, whom he also named Peter.** The latter the Apostolic name; comp. the announcement of it in John 1: 42. He was the leader; comp. Matt. 16: 16–19, and parallel passages.—**Andrew his brother**; mentioned here for the first time by Luke.—**James** (Jacob) **and John**; comp. chap. 5: 10. In the list in Acts Luke places John next to Peter, as the two seem to have become the prominent pair in the Church at Jerusalem. The order of Matthew is as here. —Second Group. **Philip**, of Bethsaida, previously known to the fishermen, and first called by Jesus to follow Him (John 1: 40–44).—**Bartholomew.** As he is so frequently joined with Philip, he has been supposed to be Nathanael whom the former brought to Jesus (John 1: 43). This name means 'son of Tholmai.' It occurs in the Gospel history only in the lists of the Twelve.

Ver. 15. **Matthew.** Evidently Levi, the son of Alphæus, but not a brother of James the son of Alphæus. In his own Gospel Matthew not only calls himself 'the publican,' but places himself last in the second group.—**Thomas**, whose surname, or other name, 'Didymus,'

16 which was called the Zealot, and Judas *the* [1]*son* of
James, and Judas Iscariot, which was the traitor;*
17 and he came down with them, and stood on a level

[1] Or, brother. See Jude 1. * *Became a traitor.—Am. Com.*

has the same significance, namely, Twin. 'Doubting Thomas' is the appellation given him from the occurrence narrated in John 20: 24, 25. Mark gives the names of this group in the same order.—THIRD GROUP. **James the son of Alphæus.** Thus designated to distinguish him from the son of Zebedee; also called 'James the less' (Mark 15: 46). The opinion gains ground that 'James, the Lord's brother' (Gal. 1: 19) was still another James. As Luke does not refer to the brother of our Lord, the complicated question respecting their relation to Mary and Joseph need not be discussed here. Suffice is to say that the passage in Galatians does not necessarily imply that the Lord's brother was one of the Twelve. The view that identifies him with this James not only involves many conjectures, but is directly opposed by John 7: 5. The question is often prejudged by our unwillingness to believe that Mary had other sons.—**Simon which was called the Zealot.** 'Cananæan' (Matthew and Mark) probably means 'Zealot,' a term applied to a fiercely patriotic sect among the Jews.

Ver. 16. **Judas the son** (or, 'brother') **of James.** This must be 'Lebbæus,' or 'Thaddæus' (Matthew; where the reading is doubtful; (Thaddæus, Mark), since that is the only person not already identified. No change could have been made in the catalogue of the original Twelve. He may have been a brother of the James just spoken of, or the son of some other James.. We incline to the former view. See Jude 1. It is held by some that Jude and Simon were also 'brothers of our Lord;' but this is less tenable than the view rejected above. —**Judas Iscariot, which was the traitor**, or, **became a traitor.** The latter is more literal and exact. There is a solemn formality in the Gospel references to Judas Iscariot. Why he was chosen remains a mystery. 'Iscariot' means 'belonging to Kerioth,' a place in Judah (Josh. 15: 25). His father's name was 'Simon' (see the correct reading in John 13: 26). It is supposed that Judas was a man of greater natural endowments than the Eleven, and he certainly was the treasurer of the little company. The Apostles are frequently spoken of as poor and ignorant; but of this there is no evidence. Because they were slow to learn what their Master would teach them, none of us, ourselves so lacking in docility, should deem them exceptionally dull.

Ver. 17. This verse is so closely connected with ver. 16, which should end with a semicolon (as in R. V.); this close connection precludes the previous delivery of a discourse on the top of the mountain. —**On a level place.** This refers more naturally to a plain below the mountain, but it can mean a level place on the mountain side. This sense is adopted by those who uphold the identity of the two discourses,

place, and a great multitude of his disciples, and a great number of the people from all Judæa and Jerusalem, and the sea coast of Tyre and Sidon, which
18 came to hear him, and to be healed of their diseases; and they that were troubled with unclean spirits were
19 healed. And all the multitude sought to touch him: for power came forth from him, and healed *them* all.

CHAPTER 6: 20–49.

The Sermon on the Mount.

20 And he lifted up his eyes on his disciples, and said, Blessed *are* ye poor: for yours is the kingdom of God.

and is favored by the appearance of the locality where the discourse was most probably delivered: the Horns of Hattin.—The Apostles are here represented as immediately about Him, then **a great multitude of his disciples** (in the wider sense), then **a great number of the people**, etc. This agrees with the probable position and composition of the audience as implied in Matt. 5: 1, while the specification of the places from which they came agrees with Mark's account (3: 7, 8) of the multitude attending Him about this time.

Vers. 18, 19. Comp. Mark 3: 10, 11, which suggests that this concourse and pressure of those who would be healed began before the choice of the Twelve and continued after they came down. As however the object of their coming was to hear as well as to be healed (ver. 17), our Lord teaches them also. The miracles were designed to be a preparation for the instruction.—**Power came forth from him.** Comp. chaps. 5: 17; 8: 46; Mark 5: 30.—Notwithstanding these tokens of great popularity, this was a critical point in our Lord's ministry. The opposition of the Pharisees must soon lead to an open rupture. He could not trust the multitudes; therefore He now singles out the little band to whom He could commit the great work in the future. These He will train, and their training began in the subsequent discourse, which like most of our Lord's utterances was instruction for His friends, but an offence to His foes. None the less so now, when it is the fashion for unbelievers to praise the ethical beauty of the Sermon on the Mount.

The Sermon on the Mount, vers. 20–49.

It seems, on the whole, most satisfactory to regard this as another report of the discourse given by Matthew (chaps. 5–7). No difficulty is found in harmonizing the accounts of the locality (see on ver. 17). Nor is there any reasonable doubt that Matthew has placed the Sermon on the Mount in advance of its proper chronological position. The two reports have so many points of resemblance as to forbid our regard-

ing them as delivered on entirely different occasions. It is possible, but not probable, that the two discourses were delivered in immediate succession. The detailed reference to locality and other circumstances seems incompatible with the view that these are different summaries of our Lord's teachings at this period of His Galilæan ministry. Of the two reports, that of Luke has greater logical unity (see below); but the subject is the same: the state and duties of a citizen of the kingdom of heaven. In neither do we find a statement of the method of becoming a citizen; neither can be a substitute for the full explanation of the Gospel facts made by the Apostles in their subsequent discourses and Epistles. Those who exalt the ethical beauty of these teachings above their religious significance have failed to understand the contents and aim of the Sermon on the Mount. The kingdom of God was the great idea in the mind of the Jews. However erroneous their expectations were, they were right in emphasizing it as the kingdom of *God*.

Outline of the discourse as here reported. 1. The *character* of the citizens of the kingdom of God; vers. 20–26. 2. The new *principle* (of love) in this kingdom; vers. 27–38. 3. *Application* of this principle to judgment of others and instruction of others; vers. 39–45. 4. *Conclusion*, setting in a parable the judgment which will be passed upon all who claim to be members of this kingdom; vers. 46–49. Van Oosterzee gives the following general division of Luke's report: 1. The salutation of Love (vers. 20–26); 2. The requirement of Love (vers. 27–38); 3. The importunity of Love (vers. 39–49 . (A division into three paragraphs is more logical; but the R. V. gives four, and there is a marked transition of thought in vers. 39 and 45.)

Throughout there are contrasts made with the errors of Pharisaism, but we find no such marked antithesis between the true and false conception of God's law as appears in Matthew's report. Probably the purpose of Matthew's Gospel led to a fuller statement of this part of the discourse. In the other report our Lord is presented as giving the true spiritual exposition of the old law; in this He appears as setting forth a new law of love. But the two positions are substantially the same: the Jewish reader would better understand the former; the Gentile reader, the latter. The Evangelists vary in their reports: both are correct, since it is the same Christ speaking the same truth.

Vers. 20–26. Beatitudes and Woes.

Parallel passage: Matt. 5: 3–12. The *character* of the citizens of the kingdom of God is indicated by four beatitudes and four corresponding woes; the latter peculiar to Luke. (In Matthew there are seven beatitudes, without the contrasted utterances.) The first three pertain to the state of mind in which one enters the kingdom; the fourth referring to the persecuted *condition* of the subjects of the kingdom forms a natural transition to the description of those who do not belong to it, including the persecutors. The difficulty of inserting vers. 24–26 in Matthew's report of the sermon, is one great argument against the identity of the two discourses. Some think they were uttered on a different occasion and inserted here by Luke because of their appropriateness. They agree with the conclusion of the discourse, in both Gospels, which contains a blessing and a woe in the form of a parable (vers. 47–49). All the reports of our Lord's discourses are sketches of what He said, and there is every reason to believe that the leading, or central thoughts were repeated with various applications and inferences so that two reports might be entirely correct, and yet introduce not only different matter, but different applications of the same general statements. The reports are too brief to be regarded as given word for word, and the method of instruction must have been, 'line upon line,' etc.

21 Blessed *are* ye that hunger now: for ye shall be filled.
Blessed *are* ye that weep now: for ye shall laugh.
22 Blessed are ye when men shall hate you, and when they shall separate you *from their company*, and reproach you, and cast out your name as evil, for the Son

Ver. 20. **And he lifted up his eyes.** This look indicates the solemn opening of His discourse; comp. Matt. 5: 2: 'opened His mouth.'—**His disciples**, in the wider sense, though the Twelve were nearest and the people present. Alford: 'The discourse was spoken to the disciples generally,—to the Twelve particularly,—to the people prospectively.' Our Lord probably sat as He taught (comp. Matt. 5: 1), as this was His custom and that of Jewish teachers in general. Nor is this forbidden by ver. 17, since an interval of healing had elapsed. —**Blessed.** 'All those persons who, in ordinary language, are called unhappy, Jesus salutes with the epithet *blessed*' (Godet).—**Ye.** This is properly supplied, since in the reasons for the blessedness the second person is used. Moreover in His audience were these to whom His words most properly applied, representing not only the humble and sorrowing, but those who felt their spiritual needs. In Matthew the direct address appears first in ver. 11, but is implied throughout.—**Poor**, *i. e.*, 'poor in spirit' (Matthew). To refer this only to literal poverty, etc., and to limit the blessings to the *temporal recompense* in the Messiah's kingdom, is forbidden by the context no less than by the account in Matthew. Neither the Evangelist nor our Lord could mean this. In chap. 12: 21; 16: 11, Luke shows his knowledge of the distinction between spiritual and earthly riches. An appeal on the part of our Lord to the prejudices of the poor and miserable, like a modern demagogue, is as contrary to His character as to the effect of His teaching.—**The kingdom of God.** Equivalent to 'the kingdom of heaven' (Matthew). The latter phrase points to the kingdom as coming *from* heaven; this to it as belonging to God, in which His will is supreme, His Person the living centre. The Messiah is its King, even now; but the subjects still pray: 'Thy kingdom come.'

Ver. 21. **Blessed are ye that hunger now**, etc. As in Matthew's report the reference is to spiritual hunger and sorrow. The promises cannot be temporal in their significance, the characteristics are distinctively spiritual; although most of the audience were doubtless of the poorer classes, then subjected to privation and oppression. But ver. 22 shows that such outward afflictions have the promise of blessing only when inflicted 'for Christ's sake.'

Ver. 22. **When men shall hate you.** This hatred is manifested in what follows: **separate you**, etc. This refers to expulsion, or excommunication, from the Jewish synagogue. The separation of Christianity from Judaism is hinted at thus early, immediately after the choice of the Twelve. But all exclusion from intercourse may be

23 of man's sake. Rejoice in that day, and leap *for joy*:
for behold, your reward is great in heaven: for in the
same manner did their fathers unto the prophets.
24 But woe unto you that are rich! for ye have received
25 your consolation. Woe unto you, ye that are full now!
for ye shall hunger. Woe *unto you*, ye that laugh
26 now! for ye shall mourn and weep. Woe *unto you*,
when all men shall speak well of you! for in the same
manner did their fathers to the false prophets.

included.—**Reproach.** The same word as in Matthew. Active persecution is meant.—**Cast out your name as evil.** The final contemptuous and malicious rejection. There is probably no reference to their name as Christians.—**For the Son of man's sake.** The blessing is promised only to those who endure hatred, rejection, persecution, for Christ's sake; for it is a blessing for Christ's sake.

Ver. 23. **In that day,** *i. e.*, the day when this happens to you; not in the great day of the future, as in Matt. 7: 22.—**Leap for joy.** Peculiar to Luke.—**Your reward is great in heaven.** This is the key to the interpretation of all the preceding promises.—**For in the same manner,** etc. Matthew: 'the prophets which were before you,' states more expressly the connection between the prophets and the followers of Christ. All Christ's followers are not prophets, but all represent that cause which the children of this world, in every generation, have hated.

Ver. 24. **Rich,** *i. e.*, fancying themselves possessed of what they crave and need. This class is made up largely of those actually wealthy.—**For ye have received your consolation.** Their supreme desire has been gratified; but this excludes that which alone can satisfy. When wealth is regarded as the 'consolation,' there is no place for *Christus Consolator*.

Ver 25. The woes are in direct contrast to the beatitudes of ver. 21.

Ver. 26. **When all men shall speak well of you.** This may be addressed, either to the rich, etc., or to the disciples. The former agrees best with what goes before, but the latter is favored by the reference to **their fathers,** which serves to distinguish those addressed from the Jews. The wider reference would include the other: for when all men speak well of a professed disciple, it is a proof that he is not a disciple. 'Universal praise from the world is a stigma for the Saviour's disciples, since it brings them into the suspicion: (1) of unfaithfulness, (2) of characterlessness, (3) of the lust of pleasing. False prophets can ever reckon upon loud applause.' Van Oosterzee.

27 But I say unto you which hear, Love your enemies,
28 do good to them that hate you, bless them that curse
29 you, pray for them that despitefully use you. To him
that smiteth thee on the *one* cheek offer also the other;
and from him that taketh away thy cloke withhold not
30 thy coat also. Give to every one that asketh thee;
and of him that taketh away thy goods ask them not

Vers. 27–38. THE NEW PRINCIPLE OF LOVE IN CHRIST'S KINGDOM.

Parallel passages: Matt. 5: 39–45; 7: 1–5, 12. The report of Matthew introduces this new principle of love as one explanation of the Jewish gloss on the command 'Thou shalt love thy neighbor,' and on the *lex talionis*, then universally recognized. As that passage forms the culmination of our Lord's exposition of the law, we find no opposition between the two reports. That is fuller; this emphasizes the main thought. The antagonism to the Pharisaical teaching is not expressed, but certainly implied. The connection of thought in this paragraph as a whole is much closer than in the corresponding passages in Matthew.

Ver. 27. **Unto you which hear**, *i. e.*, who now hear me. This verse corresponds with Matt. 5: 44.—**Love your enemies.** Our Lord could utter woes against the enemies of His people, but His people were not to hate them but to love them; so that the connection brings out the gospel principle of hating sin but not the sinner.

Ver. 28. **Bless them that curse you**, etc. This verse occurs only here. Matt. 5: 44 has been enlarged by the scribes, so as to contain all the precepts of vers. 27, 28. This is a beautiful specimen of the form of Hebrew poetry; notice its well balanced contrasts, its repetitions (marred in the A. V., by the alternate use of 'which' and 'that'), its climax, from hostile feeling to cruel act, from love to prayer. It is easy to explain and to admire; but how hard to obey! Only Christ's love can make obedience possible.

Ver. 29. **To him that smiteth thee**, etc. This and the following verse are substantially identical with Matt. 5: 39, 40, 42, but with several minor variations showing the independence of the Evangelists. The precepts are paradoxical in form, and a literal obedience in all cases is not to be insisted upon. Still less can these injunctions be used as a weapon against Christians by those who would impose upon them. 'The understanding, enlightened by the Spirit of Christ, and the moral sense, guided by a tender conscience, must and can, in particular cases, decide whether love itself does not command to act directly contrary to the letter of the precept, in order to act agreeably to its spirit' (Van Oosterzee)

Ver. 30 presents another side of the precept given in Matt. 5: 42. 'A Christian, so far as he is concerned, would neither refuse anything nor claim anything bad. If, therefore, he does either one or the other, it is always out of charity' (Godet). A high ideal, even when thus guarded from extravagant literalness.

31 again. And as ye would that men should do to you,
32 do ye also to them likewise. And if ye love them
that love you, what thank have ye? for even sinners
33 love those that love them. And if ye do good to them
that do good to you, what thank have ye? for even
34 sinners do the same. And if ye lend to them of
whom ye hope to receive, what thank have ye? even
sinners lend to sinners, to receive again as much.
35 But love your enemies, and do *them* good, and lend,
[1]never despairing; and your reward shall be great,
and ye shall be sons of the Most High: for he is kind

[1] Some ancient authorities read *despairing of no man.*

Ver. 31. **And as ye would**, etc. The Golden Rule, stated in slightly different form from Matt. 7: 12. It is appropriately placed in this connection, since it sums up the precepts vers. 27–30. Luke omits the reference to 'the law and the prophets.' 'The Saviour gives a touch-stone into the hands of His disciples, by which they might prove themselves as to whether their demeanor towards neighbors and enemies was in agreement with their duties' (Van Oosterzee). It is a rule for each one of us to apply to ourselves; when we apply it to others as respects their conduct towards us, we are apt to offend against it most grievously.

Ver. 32. **If ye love them that love you.** Comp. Matt. 5: 46, which differs in minor details.—**Thank.** The word is that usually rendered 'grace,' and corresponds with 'reward' in Matthew.—**Sinners.** Matthew: 'publicans,' which in this connection conveys the same thought. Christ's kingdom must have a higher rule of life than that governing these classes.

Ver. 33. **Do good to them**, etc. Matthew: 'If ye salute,' etc. The whole matter is taken out of the region of barter, and transferred into a region of grace and love; comp. vers. 35, 36.

Ver. 34. **And if ye lend**, etc. Comp. Matt. 5: 42.

Ver. 35. **But love your enemies**, etc. This states positively what has been negatively set forth in vers. 32–34.—**Never despairing.** Peculiar to Luke, and a peculiar expression. The common interpretation, however appropriate, does not convey the usual sense of the original, which means: 'despairing in regard to nothing,' *i. e.*, regarding nothing that you thus do as lost, for the reason that your reward shall be great, etc. A slight change of reading, supported by some authorities, gives the sense: 'despairing of no one.'—**Sons of the Most High**, *i. e.*, of God, here and now, as evidenced by family resemblance.—**For he is kind**, etc. Comp. the fuller statement in Matt. 5: 45.

36 toward the unthankful and evil. Be ye merciful, even
37 as your Father is merciful. And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released:
38 give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.
39 And he spake also a parable unto them, Can the

Ver. 36. **Be ye merciful, even as your Father is merciful.** The same thought as in Matt. 5: 48: 'Ye therefore shall be perfect, as your heavenly Father is perfect.' The likeness to Divine perfection can exist only in moral qualities; highest among these is mercy. This precept is virtually the theme of the paragraph: Likeness to God is the new principle which rules in the kingdom of God. In that kingdom no lower standard can be allowed; with such a Father this standard can be attained. How it can be attained (the method of this Fatherly love in Redemption) could not be announced until the redeeming facts had occurred.

Ver. 37. **And judge not**, etc. Luke is somewhat fuller here than Matthew (7: 1, 2).—**Release**, etc. Peculiar to Luke, and referring to acquittal in our judgments, rather than to the forgiveness of injury. It is the opposite of what is forbidden in the previous part of the verse.

Ver. 38. **Give, and it shall be given unto you.** This is beyond the previous precepts: Do not condemn, but rather acquit, yes, give even to the unworthy.—**Pressed down, shaken together, running over**, as when one is measuring grain or some dry thing. There is no allusion to liquids in the last phrase. The whole is a climax. (The word 'and' is omitted; the style is vivacious.)—**Shall they give.** Not 'men,' nor 'angels,' as some suppose, but 'they' indefinitely. The main matter is the return itself, not the persons who shall make it; God can choose whatever agents He please for that.—**Into your bosom.** In Eastern countries the upper part of the garment could be used as a kind of pocket (comp. Ruth 3: 15).—**For with what measure ye mete**, etc. Comp. Matt 7: 2; Mark 4: 24. In the latter passage applied to hearing Christ's instructions.—In vers. 37, 38 we have a *lex talionis*, not for the conduct of men toward each other, but solemnly asserting the principle of God's dealings. He is a merciful Father, but a just Judge. His justice is here introduced as a motive for us to be merciful.

Vers. 39–45. Application of the principle of Love,

Parallel passages: Matt. 7: 3–5, 16, 18, 20; comp. Matt. 10: 24; 15: 14; 12: 33–35. The connection of thought with what precedes is close; much closer than in the latter

blind guide the blind? shall they not both fall into a
40 pit? The disciple is not above his [1]master: but every
one when he is perfected shall be as his [1]master.
41 And why beholdest thou the mote that is in thy bro-
ther's eye, but considerest not the beam that is in thine
42 own eye? Or how canst thou say to thy brother,
Brother, let me cast out the mote that is in thine eye,
when thou thyself beholdest not the beam that is in
thine own eye? Thou hypocrite, cast out first the
beam out of thine own eye, and then shalt thou see

[1] Or, *teacher.*

part of Matthew's report. But ver. 39 indicates that much may have been omitted. Vers. 39, 40 are not found in Matthew's report of the Sermon on the Mount, but in Matt. 15: 14; 10: 24. The close connection with what follows forbids the view that they are inserted here out of their place. It is by no means unlikely that they were uttered on this occasion and repeated at the times indicated by Matthew, which probably holds good in regard to ver. 45 (comp. Matt. 12: 33-35). It is quite likely that the habits of the Pharisees in judging and instructing called forth these warnings.

Ver. 39. **A parable.** In the sense of proverb; see chap. 4: 23; 5: 36. —**Can the blind,** etc. Probably a familiar saying of our Lord; comp. Matt. 15: 14, where it is applied to the Pharisees, the lesson of patience being there enforced.—**Into a pit:** not, 'the ditch.'

Ver. 40. **The disciple is not above his master,** or, 'teacher,' etc. See on Matt. 10: 24. The connection here is very different. There the principle is assigned as a reason for the disciples' expecting persecution; here it admonishes to be like the master in humility and charitableness.—**When he is perfected,** or, 'fully instructed,' knowing and consequently endeavoring to do his duty. Others explain thus: 'Only if a disciple surpassed his master could he hope to be preserved from the ditch into which he sees his blind leader fall. Since, however, the disciple does not commonly surpass the master, he has also the same danger to fear. As a rule every one is constituted like his master' (Van Oosterzee). In either case the connection with the next verse implies a caution to them, as teachers, against uncharitableness.

Ver. 41. **And why beholdest,** etc. The topic of severe judgment is introduced again; now with a view to show its hypocrisy and unfairness. Comp. Matt. 7: 3–5.—**The mote,** or, 'splinter.'—**Considerest not the beam.** This suggests what should be the proper estimate of our own faults as compared with those of others.

Ver. 42. **Or how canst thou say,** etc. Have the audacity to say: a further step: not only forgetting your own fault, but trying to correct the smaller one of another.—**Thou hypocrite.** The justice of

clearly to cast out the mote that is in thy brother's eye.
43 For there is no good tree that bringeth forth corrupt
fruit; nor again a corrupt tree that bringeth forth
44 good fruit. For each tree is known by its own fruit.
For of thorns men do not gather figs, nor of a bramble
45 bush gather they grapes. The good man out of the
good treasure of his heart bringeth forth that which is
good; and the evil *man* out of the evil *treasure* bring-
eth forth that which is evil: for out of the abundance
of the heart his mouth speaketh.

the epithet is always perceived when the case is not our own.—**Then shalt thou see clearly**, etc. The correction of our own faults is our primary duty; but even to correct those of others, which also may be our duty, we need first to correct our own.

Ver. 43. **For there is no good tree that bringeth forth corrupt fruit.** The connection is with what precedes: 'If thou dost not see the beam in thine own eye thou wouldst be like the corrupt tree, which cannot possibly bring forth good fruit.' In Matt. 7: 16–20, a warning against false prophets precedes, and the reference to teaching must be accepted here. But in both passages the 'fruit' is not strictly the conduct or the teaching of the individual, but the moral effect of both his conduct and teaching The character of the teaching belongs to the character of the tree; the fruit is the result.—**A corrupt tree.** Here a worthless, cankered specimen, of any variety.

Ver. 44. **For each tree is known by its own fruit.** The R. V. gives a more exact and emphatic rendering. Here the figure passes over from the character of the tree to the nature of it, as the remainder of the verse indicates.—**For of thorns men do not gather figs**, etc. The most worthless plants are here contrasted with the most valuable fruits. 'In Palestine there are often seen behind hedges of thorns and brambles, fig trees completely garlanded with the climbing tendrils of vine branches' (Godet).

Ver. 45. Comp. Matt. 12: 35, where the context is the same. It is highly improbable that the verse was inserted from that occasion. Constant repetition of fundamental thoughts characterized our Lord's instruction. This thought is an appropriate one here. It sums up the lessons of the preceding figures, shows that the moral influence of men is referred to throughout —**The good man.** Relatively good, but in the case of Jesus Christ absolutely good, as His words indicate. The general principle is: Our utterances reveal our character.—The principle lying back of this is: **for out of the abundance**, etc. The real character of the man prompts his utterances. Yet ver. 46 shows that *mere* words are not meant.

46 And why call ye me, Lord, Lord, and do not the
47 things which I say? Every one that cometh unto me,
and heareth my words, and doeth them, I will shew
48 you to whom he is like: he is like a man building a
house, who digged and went deep, and laid a founda-
tion upon the rock: and when a flood arose, the stream
brake against that house, and could not shake it: [1] be-
49 cause it had been well builded. But he that heareth,
and doeth not, is like a man that built a house upon
the earth without a foundation; against which the
stream brake, and straightway it fell in; and the ruin
of that house was great.

[1] Many ancient authorities read *for it had been founded upon the rock*: as in Matt. 7: 25.

Vers. 46-49. The Conclusion of the Discourse.

Parallel passage: Matt. 7: 21–27. The contrasted parables are identical with those in Matthew, but with many minor variations in form. In Matt 7: 21–23, the description of those who say and do not is much fuller, and is dramatic in reference to the day of final account.

Ver. 46. **And why call ye me Lord**, etc. Here the instruction takes the form of a direct exhortation. Our Lord must have been already recognized as an authoritative Teacher by many of His hearers. Saying and not doing was the crime of the hypocritical Pharisees. Against this Christ utters His warning. But doing the things which He says is now shown to be living by faith in Him.

Ver. 47. **Every one that cometh**, etc. Varied in form from Matthew, and properly emended in the R. V.

Ver. 48. **A man building a house.** 'A wise man' (Matthew), practically prudent.—**Digged and went deep.** The term implies that he digged again and again, until he reached the proper foundation.—**Upon the rock.** The definite article is significant.—**And when a flood arose.** Luke's description of the storm is independent in its form.—**Could not shake it.** Even stronger than Matthew: 'it fell not.'—**Because it had been well builded.** This reading, now generally accepted by scholars, complements the expression of Matthew: 'founded upon the rock.' Yet even here the main reference is to the foundation.

Ver. 49 is even more graphic than the parallel passage.—**Upon the earth without a foundation**, is='on the sand' Off the true Rock there is no foundation, all is sand.—**The stream brake**; as in ver. 48.—**Straightway** belongs to all that follows.—**It fell in**, in a heap. —**The ruin**, breach, the result 'of the fall' (Matthew). 'A single lost soul is *a great ruin* in the eyes of God. Jesus, in closing His discourse, leaves His hearers under the impression of this solemn thought.

Chapter 7: 1–10.

The Healing of the Centurion's Servant.

7: 1 After he had ended all his sayings in the ears of
the people, he entered into Capernaum.
2 And a certain centurion's [1]servant, who was [2]dear
3 unto him, was sick and at the point of death. And
when he heard concerning Jesus, he sent unto him
elders of the Jews, asking him that he would come

[1] Gr. *bond-servant.* [2] Or, *precious to him.* Or, *honorable with him.*

Each of them, while listening to this last word, might think that he heard the crash of the falling edifice, and say within himself: This disaster will be mine if I prove hypocritical and inconsistent' (Godet).

The Healing of the Centurion's Servant, vers. 1–10.

Parallel passage: Matt. 8: 5–13. Luke's account is fuller and more accurate as regards the messengers of the centurion; but Matthew gives at length the language of our Lord occasioned by the centurion's faith. This miracle is not the same as that narrated by John (4: 47–53). 'Here we have a soldier of Gentile origin, there a courtier of Jewish origin; here the place is Capernaum, there Cana; here we have a man who in his humility is reluctant that Jesus should enter his house, there a man who comes a long way seeking Jesus, that he may induce Him to go with him to his home; lastly (and in our view this difference is most decisive), here we have a Gentile given as an example to all Israel, there a Jew whose conduct furnishes occasion for Jesus to throw a certain amount of blame on all his Galilæan fellow-countrymen' (Godet).

Ver. 1. The R. V. omits 'now' on good authority, and gives the exact force by rendering: **after he had ended.** The substitution of **ears** for 'audience' restores the literal sense, and the latter term is used in the A. V. to mean 'hearing.'—**Capernaum**; see chap. 4: 31. It was now our Lord's place of residence.

Ver. 2. **A certain centurion's servant.** Luke only tells that he was a 'bond-servant' (see marg.). The centurion may have been a proselyte of the gate; but the word 'devout' is usually added to distinguish those of this class. He was probably in the service of Herod the tetrarch.—**Who was dear unto him**; as his only and faithful servant. It is further suggested that he was 'held in honor,' the object of his master's attachment (see marg.), as was frequently the case in those days, between master and slave. The sickness was palsy (Matthew).

Ver. 3. **Heard concerning Jesus**, as he naturally would in Capernaum.—**Elders of the Jews.** Not elders of the synagogue, but of the people. Here Luke is more accurate than Matthew. ('The' is properly omitted before 'elders,' since it does not occur in

4 and save his [1]servant. And they, when they came to
Jesus, besought him earnestly, saying, He is worthy
5 that thou shouldest do this for him: for he loveth our
6 nation, and himself built us our synagogue. And
Jesus went with them. And when he was now not
far from the house, the centurion sent friends to him,
saying unto him, Lord, trouble not thyself: for I am
not [2]worthy that thou shouldest come under my roof:
7 wherefore neither thought I myself worthy to come
unto thee: but [3]say the word, and my [4]servant shall
8 be healed. For I also am a man set under authority,

[1] Gr. *bond-servant.* [2] Gr. *sufficient.*
[3] Gr. *say with a word.* [4] Or, *boy.*

the original.)—**Asking** (not, 'beseeching'), according to the best authorities.

Ver. 4. **He is worthy.** The R. V. properly indicates that this is a quotation of their language. The intercession of the elders is true to nature: a rich man, a man of authority and position, a man of their party, though not 'to the manner born,' would enlist their good offices.

Ver. 5. **Himself built us our synagogue.** This was not uncommon. They did not doubt that this would be a recommendation to our Lord. There had been no indication of the wider purpose of our Lord's mission. A long training was necessary to teach even the Apostles that the gospel was meant for the Gentiles. It was wisely ordered that such a case as this should be the entering wedge for breaking through their prejudice.

Ver. 6. **Went with them.** There was no delay as in the case of the Syro-Phœnician woman, because there was not the same necessity either for bringing out the faith of the person who asked the favor, or for thus giving a lesson to the disciples, to remove prejudice.—**Friends.** 'A very delicate and thoroughly natural touch—no intercessors, for these he needed no longer, but intimate friends of his family, who can in some measure take his place in greeting the highly honored Guest' Van Oosterzee.—**Worthy**; Greek, 'sufficient,' the word used by John the Baptist (chap. 3: 16). It therefore refers to moral worthiness.

Ver. 7. **Neither**, or more exactly, 'not even.' He implies that for Jesus to receive him was a less favor than for him to receive Jesus in his house; even of this he did not deem himself worthy.—**Say the word**, or, 'say with a word,' *i. e.*, give the simple command.—**Servant.** Here the more familiar word, meaning 'boy.'

Ver. 8. **For I also am a man set under authority.** The meaning is not, that Jesus, like himself, was set under authority; but

having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my [1]servant, Do this, and he doeth it.
9 And when Jesus heard these things, he marvelled at him, and turned and said unto the multitude that followed him, I say unto you, I have not found so great
10 faith, no, not in Israel. And they that were sent, returning to the house, found the [1]servant whole.

[1] Gr. *bond-servant.*

rather that as he knew how to obey, so Jesus could find those under His authority obedient to Him.—**To my servant**, who is present in his thoughts. The whole may be thus paraphrased: 'I know what authority is; I can obey, and I can command, not only by military rule, but in my own household. If, then, I can send my servant, and know that he will do what I bid, you can speak the word with authority, and the disease will obey.' Perhaps he had some notion that a spirit would do the bidding of Jesus. True humility confesses unworthiness, and yet asks Christ's help; false humility keeps away from Christ's help, as though our unworthiness could exceed His mercy—a deceitful form of pride.

Ver. 9. **He marvelled.** Our Lord's wonder was aroused, once by the faith of a Gentile, and again by the unbelief of His townsmen (Mark 6: 6).—**I have not found**, etc. This may be more exactly rendered: 'Not even in Israel have I found so great faith.' Comp. the prophecy that is added in Matt. 8: 11, 12. The words of our Lord imply a universal principle: for Gentile and Jew alike, faith is necessary to receive blessings from Him. When the apostles afterward preached this, the Jews opposed both the doctrine of salvation by faith and the extension of the gospel to the Gentiles. Both were repugnant to their pride as Jews and as men.

Ver. 10. **Found the servant whole**, or, 'well.' Luke here carries out the detail of his narrative. Matthew gives the message sent to the centurion. This is the first miracle recorded by Luke which was wrought at a distance. Our Lord usually by personal contact indicated that the healing power came from Himself; but in this case the centurion needed no such help to his faith. The healing of Naaman (2 Kings 5: 14, 15) was wrought without the presence of Elisha, to show that the power came from the God of Israel, not from the prophet.

Chapter 7: 11–17.

The Raising of the Widow's Son at Nain.

11 And it came to pass [1]soon afterwards, that he went
to a city called Nain; and his disciples went with him,
12 and a great multitude. Now when he drew near to
the gate of the city, behold, there was carried out one
that was dead, the only son of his mother, and she was
a widow: and much people of the city was with her.
13 And when the Lord saw her, he had compassion on

[1] Many ancient authorities read *on the next day*.

The Raising of the Widow's Son at Nain, vers. 11–17.

Peculiar to Luke. Of course the silence of the other Evangelists is no argument against the truthfulness of Luke's account. As compared with the two other similar miracles this takes a middle position. Jairus' daughter was *just dead*, this young man on the way to burial, Lazarus had been buried for four days.

Ver. 11. **Soon afterwards.** The change of a single letter alters the sense from 'the day after' to 'soon afterwards,' which is probably the correct reading.—**Nain**, Na'-in. The name occurs nowhere else in Scripture. It was a town of Galilee, southeast of Nazareth, a few miles to the south of Mount Tabor, 'on the northern slope of the rugged and barren ridge of little Hermon' (Stanley). The name signifies 'the lovely,' but it is now a poor village, with the ruins of old buildings. The distance from Capernaum (supposing Tell-Hûm to be the site) is about twenty-five miles. The distance is not so great as to forbid their reaching it 'the day after.'—**His disciples**, in the wider sense.—**A great multitude.** This shows His influence, as the distance was so considerable. Luke would not introduce this multitude as witnesses of such a miracle, unless he were sure of the fact.

Ver. 12. **There was carried out.** Graves were commonly outside the towns.—**The only son of his mother**, etc. The circumstances were peculiarly adapted to call forth compassion, especially among the Jews. Jesus might have learned these circumstances from some of the crowd, **much people** accompanying the widow, but He doubtless knew them of Himself. Such knowledge befits One who wrought such a miracle. The meeting was not *accidental* but providential. ('People' here is a different word from 'multitude' (ver. 11), probably indicating a smaller company.)

Ver. 13. **And when the Lord saw her.** The title, 'the Lord,' is peculiarly fitting here, where Luke, for the first time, applies it to Jesus. Matthew and Mark do not thus use it, until they tell of events after resurrection. Luke several times introduces it earlier in the history. (The form of address, 'Lord,' is not included in this statement.)

14 her, and said unto her, Weep not. And he came nigh
and touched the bier: and the bearers stood still. And
15 he said, Young man, I say unto thee, Arise. And he
that was dead sat up, and began to speak. And he
16 gave him to his mother. And fear took hold on all:
and they glorified God, saying, A great prophet is
arisen among us: and, God hath visited his people.

—**Weep not.** The first sign of compassion; and a token of coming help. Doubtless His words awakened faith—the same words, though not now followed by such a miracle, are ever applicable, for our Lord, by His death and resurrection, has become 'the Resurrection and the Life' in the highest sense, always affording to His people a ground for the command, 'weep not,' of which this miracle was only a sign.

Ver. 14. **The bier.** An open coffin, or rather a simple plank, was used among the Jews.—**The bearers stood still.** Stopped, not by miraculous influence, yet probably because of our Lord's manner. That they had heard of Him is of course possible, but not certain — **Young man, I say unto thee, Arise.** A command, as in all the similar cases. A simple word, uttered in the exalted composure of sufficient, all-sufficient might. The simplicity of the narrative attests its truthfulness; the simplicity of the command attests the power of the Prince of Life.

Ver. 15. **And he that was dead sat up, and began to speak.** The commanding word wrought its proper effect. Not only life, but health and strength had returned.—**And he gave him to his mother.** The compassion (ver. 13) completes its work. This act of love fulfils all that was implied in the consoling word: 'Weep not.' — The sublime simplicity of Luke should guard against a too sentimental representation of the death of the young man, the sorrow of the widow, the joy of the reunion, and the like. All these, purely human, fanciful, and dramatic additions may call forth tears, without leading any nearer to the Giver of eternal Life. Doubtless the miracle itself had deeper reasons than the consolation of the widow and the quickening of the young man, even though no mention is made of them here. The effect upon others is however narrated in the verses that follow.

Ver. 16. **And fear took hold on all.** 'Fear' was the natural result, but the word is used in the Old Testament sense. Not terror, but not yet the loving faith of the New Testament. Some superstition may have mingled with it, but it was mainly religious, for it is added: **they glorified God.—A great prophet,** etc. 'That,' in this clause and the next (A. V.) is probably the usual sign of quotation, though it may mean 'because' The two sayings express the same idea. Only the greatest prophets (Elijah and Elisha) had raised the dead, and the other saying indicates that they thought of *the* great prophet who was to come. Still it was not a decided avowal that Jesus

17 And this report went forth concerning him in the whole of Judæa, and all the region round about.

Chapter 7 : 18–35.

The Message from John the Baptist, and the following Discourse.

18 And the disciples of John told him of all these
19 things. And John calling unto him [1]two of his disciples sent them to the Lord, saying, Art thou he that

[1] Gr. *certain two.*

was the Messiah Notice how the effect of this miracle was an exaltation of Jesus as a Person in the minds of those who witnessed it.—**Hath visited.** Comp. chap. 1 : 68.

Ver. 17. **This report—concerning him.** Literally, 'this saying.' It can scarcely refer to the saying of the last verse, but rather to the whole account of the miracle.—**In the whole of Judæa.** Probably meaning all Palestine, and not Judæa as opposed to Galilee. —**Region round about,** *i. e.*, about Judæa, not merely in the district about Nain.

The Message from John the Baptist, and the following Discourse, vers. 18–35.

Parallel passage: Matt. 11 : 2–19. There is no record of anything which occurred during the interval between the raising of the young man at Nain and the message from John. Luke's account in the present section differs very slightly from that of Matthew. The latter Evangelist places this event out of the chronological order. John had been in prison a number of months; according to the usual view, a little more than a year. The imprisonment had been long enough to create doubts in the minds of his disciples, and probably in the mind of John himself. We learn from Josephus that the place of imprisonment was the fortress of Machærus, on the border of Peræa, near the desert. Here John was put to death, at the instigation of Herodias (Matthew and Mark). (Comp. Luke 9 : 7–9.) The interval between the events here recorded and the death of John was not very great,—probably about six months.

Ver. 18. **The disciples of John told him.** More definite than Matthew.—**All these things.** Probably with special reference to the last and greatest miracle at Nain.

Ver. 19. **Two of his disciples.** More exact than Matthew (correct text). This shows that the imprisonment did not shut him off from intercourse with His followers.—**To the Lord.** So the best authorities. Eleven times is this title applied to Jesus in this Gospel. —**Art thou he that cometh?** This means: Art thou the Messiah? Comp. Matt. 11 : 2: 'the works of the Christ.'—**Or look we for another?** In Matthew 'another' is equivalent to 'a different one,' and many authorities support the same word here. But we can

20 cometh, or look we for another? And when the men
were come unto him, they said, John the Baptist hath
sent us unto thee, saying, Art thou he that cometh, or
21 look we for another? In that hour he cured many of
diseases and [1] plagues and evil spirits; and on many
22 that were blind he bestowed sight. And he answered
and said unto them, Go your way, and tell John what
things ye have seen and heard; the blind receive their
sight, the lame walk, the lepers are cleansed, and the

[1] Gr. *scourges.*

scarcely press this sense. John was in a state of temporary depression and doubt, perplexed at the slow progress of the Messianic work. Like all the Jews of that period, he probably had wrong or imperfect views respecting the nature of the kingdom of God. The effort has been made to relieve John of this appearance of weakness, by saying that he wished to have his disciples, who were in doubt, instructed by our Lord; but the answer was for John, and there is no evidence that his disciples doubted more than he did. Other explanations have been suggested to get rid of John's doubt, but none of them are satisfactory. One thing is certain: whatever knowledge John may have had, by revelation, of the Messiahship of Jesus, the work of our Lord was a disappointment; thus proving him to be what our Lord indicates in ver. 28.

Ver. 21. **In that hour**, etc. This is implied in the answer given by Matthew (vers. 4, 5).—**Diseases and plagues** (Greek, 'scourges'), **and of evil spirits.** Luke, the physician, distinguishes the possessed from the diseased.—**He bestowed sight.** Literally: 'He graced to see.' Miraculous power is evidently implied, dependent on the gracious will of Christ.

Ver. 22. **And he answered and said.** The interval between the question and the reply must have been long enough to permit the disciples of John to observe what was occurring.—**Go your way, and tell John.** The message was to the master. No effort is made to give immediate instruction to the disciples.—**What things**, etc. Not only what they had **seen**, but what they had **heard**, since the list includes some miracles that could not have been wrought in their presence.—**The blind see.** This comes first in both accounts. This may not be without significance.—**The dead are raised up.** See previous paragraph; the daughter of Jairus was not raised until afterwards.—**The poor have good tidings preached.** There has been much discussion as to whether this means temporally poor, or spiritually poor. As a rule, we find the latter among the former, and there is no objection to including both meanings. John's mistake was in not seeing that such works, especially the preaching of the gospel, were

deaf hear, the dead are raised up, the poor have [1]good
23 tidings preached to them. And blessed is he, whoso-
ever shall find none occasion of stumbling in me.
24 And when the messengers of John were departed,
he began to say unto the multitudes concerning John,
What went ye out into the wilderness to behold? a
25 reed shaken with the wind? But what went ye out

[1] Or, *the gospel.*

the true signs of the Messiah's presence and power. There is a reference to Isa. 35: 5; 61: 1.

Ver. 23. **Blessed**, etc. There is a tone of implied rebuke in this verse, which warrants the explanation we have given of John's state of mind.—**Shall find none occasion of stumbling in me.** This is an admirable rendering. Most commentators find here a reference to Isa. 8: 14: 'He shall be for a stone of stumbling, and many of them shall stumble and fall.' The occasion of stumbling to John was the character of the Lord's work, so different from what he had expected. The warning is, to trust one who had been made known to him as the Messiah to do His proper work in His own way. John's faith was doubtless strengthened by this answer. As a sign that he died a martyr's death with fuller confidence in the Messiah he had announced, we find that his disciples, after his death, came and told Jesus (Matt. 14: 12).

Ver. 24. **Unto the multitudes.** It is implied in ver. 21 that there were many present when the messengers came. All had heard of John, and doubtless many had heard him.—'Jesus had a debt to discharge. John had borne striking testimony to Him; He avails Himself of this occasion to pay public homage in His turn to His forerunner. He would not allow this opportunity to pass without doing it, because there was a strict solidarity between John's mission and His own. This discourse of Jesus concerning John is, as it were, the funeral oration of the latter; for he was put to death soon after' (Godet). It is noteworthy that our Lord did not thus speak of John in the presence of the messengers he had sent.—**What went ye out into the wilderness** (comp. Mark 1: 4, and similar passages) **to behold?** The notion of curiously gazing is suggested.—**A reed shaken with the wind?** The meaning may be: 'You did not go out to simply see the well-known reed-grown banks of the Jordan,' *i. e.*, 'You did not go out without any reason;' but it is more probable that the figure suggests a commendation of John: 'You did not go out to see a man of wavering character.' This thought is dismissed without further comment.

Ver. 25. **A man clothed in soft raiment?** The allusion here is doubtless to the peculiarities of John's clothing; of which, however, Luke has made no mention in the previous account of the preaching

to see? a man clothed in soft raiment? Behold, they
which are gorgeously apparelled, and live delicately,
26 are in kings' courts. But what went ye out to see?
a prophet? Yea, I say unto you, and much more
27 than a prophet. This is he of whom it is written,

Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.

28 I say unto you, Among them that are born of women
there is none greater than John: yet he that is [1]but

[1] Gr. *lesser.*

of the Baptist (see Matt. 3: 4; Mark 1: 6).—**Gorgeously apparelled, and live delicately.** Peculiar to Luke.—**Are in kings' courts.** Our Lord thus defends John from any unworthy suspicion. His question, however much of doubt it implied, involved no selfish motive on John's part.

Ver. 26. **A prophet?** Matthew: 'to see a prophet.'—**And much more than a prophet.** The authoritative tone of this utterance is significant. 'John was more than a prophet, because he did not write of, but *saw* and *pointed out*, the object of his prophecy; and because of his proximity to the kingdom of God. He was, moreover, more than a prophet, because he himself was the subject as well as the vehicle of prophecy' (Alford).

Ver. 27. **This is he,** etc. Mal. 3: 1; comp. Matt. 11: 10; Mark 1: 2. The Baptist never applies this prophecy to himself.—**I send my messenger before thy face.** The prophecy in the LXX. reads: 'I will send my messenger before my face.' 'My' is here changed to 'thy,' and also in Matthew and Mark; though the latter introduces the prophecy in an entirely different connection. The change must, therefore, be significant. Our Lord evidently applies 'before thy face' to Himself.

Ver. 28. **Among them that are born of women**; among men. Our Lord does not include Himself. The very fact that He thus speaks excludes Him from the comparison.—**None greater than John.** Slightly different in form from Matthew's report. As the forerunner of the Messiah, John stood pre-eminent under the Old Dispensation, which he closed.—**But little**: a paraphrase of 'lesser.' This is equivalent to relatively less than John, not absolutely 'least' (A. V.), the view advocated by Meyer. The common interpretation is, however, entirely defensible. To refer this phrase to Christ is improper; He is the King.—**The kingdom of God** is the New Dispensation, which He introduces and in which He rules.—**Greater than he.** John is thus spoken of as outside the kingdom, which does not imply that he was either an unbeliever or excluded from that kingdom. His mission as a preacher did not belong to the New Dis-

little in the kingdom of God is greater than he.
29 And all the people when they heard, and the publi-
cans, justified God, [1]being baptized with the baptism
30 of John. But the Pharisees and the lawyers rejected
for themselves the counsel of God, [2]being not baptized
31 of him. Whereunto then shall I liken the men of
32 this generation, and to what are they like? They are
like unto children that sit in the market-place, and
call one to another; which say, We piped unto you,
and ye did not dance; we wailed, and ye did not weep.

[1] Or, *having been.* [2] Or, *not having been.*

pensation, but was preparatory to it. The disciples of Christ 'had, through the light of the experience of His redeeming power, deeper insight into the nature, the course of development, and the blessings of the kingdom of heaven, than had been the portion of John. If this was true, even of those who then believed in Jesus, how much more of us, to whom, by the history of the centuries, His greatness has been so much more gloriously revealed!' (Van Oosterzee). There is nothing here answering to Matt 11: 12–15.

Vers. 29, 30. These verses have been regarded as either a part of our Lord's discourse or a comment of the Evangelist. The marginal renderings bring out the latter view. Each has able supporters. The latter seems more natural. But the words: 'And the Lord said' (ver. 31), are to be omitted. The insertion of the phrase shows that the verses were very early regarded as an explanation of the Evangelist. If they belong to our Lord's discourse, they were introduced to show the different reception accorded to John, and thus to furnish a historical ground for the reproach which follows (vers. 31–34). If an observation of the Evangelist, they explain for the benefit of distant readers the different reception given to John's baptism, and the consequent difference in the effect produced by the Lord's discourse at this time. The first view takes 'him' as referring to John, and 'justified God,' 'rejected,' as applying to what happened under John's preaching; the latter refers 'Him' to Christ, and the actions to the result of His preaching.—**Toward themselves**, *i. e.*, with respect to themselves.

Ver. 31. See above.—**Whereunto then shall I liken**, etc. The form of the remainder of the discourse is that of Hebrew poetry. Luke alone adds the parallel clause here: **and to what are they like?**

Ver. 32. **They are like unto children**, etc. There are verbal differences from Matthew's account.—**One to another** indicates that both parties of children represent the Jewish people, petulant, dissatisfied, and criticizing the messengers sent to them from God. To

33 For John the Baptist is come eating no bread nor
34 drinking wine; and ye say, He hath a [1]devil. The
Son of man is come eating and drinking; and ye say,
Behold, a gluttonous man, and a winebibber, a friend
35 of publicans and sinners! And wisdom [2]is justified
of all her children.

[1] Gr. *demon.* [2] Or, *was.*

regard the two classes as representing John and Jesus, seems contrary to the character portrayed as well as opposed to the order which places **piped** before **wailed**. Equally untenable seems the view which makes the children refusing to play the figures, for the two preachers. The game itself was a simple one. The players acted part of a scene from real life, and the spectators became in turn the actors of the sequel.—**Weep** is a different word from that in Matthew.

Ver. 33. **For John the Baptist is come**, etc. The verb here (not in Matthew) points to the fact of John's continued presence (so ver. 34). The ascetic habits of John were well known (comp. ver. 25). —**He hath a devil** (**demon**). His austerity was regarded as fanaticism, to be accounted for only by demoniacal possession.

Ver. 34. **The Son of man is come**, etc. Luke, even more fully than the other Evangelists, shows how our Lord joined in social festivities (comp. chaps. 14 and 15).—**Behold.** Here used in scorn. The Pharisees doubtless used language equivalent to that here cited. —**A wine-bibber.** In His social habits our Lord did not affect singularity. The same generation which objected to asceticism would criticize Him because He was not singular. The same petulance is still manifested, and it is sometimes wise to let it go unheeded.—**A friend of publicans and sinners.** The climax of the criticism, and yet the highest praise of One who can redeem.

Ver. 35. **And wisdom.** God's wisdom here personified.—**Is justified.** The marginal rendering is more literal, pointing to them of that generation who had received the truth. 'John failed through his austerity; I shall fail through my gentleness; neither under one form nor another will you obey God. Nevertheless there are those whose conduct by condemning you justifies God' (Godet).—**All her children.** In Matthew: 'by her works.' Here the persons are contrasted. The children of Wisdom are childlike, not childish, like the men of this generation (vers. 31, 32). Instead of petulant treatment of the different teachers, sent of God, they have seen the wisdom of God in sending both teachers, have learned the truth from each, and thus, by estimate and corresponding act, 'justified' that wisdom.

Chapter 7: 36–50.

The Anointing in the House of a Pharisee.

36 And one of the Pharisees desired him that he would
eat with him. And he entered into the Pharisee's
37 house, and sat down to meat. And behold, a woman
which was in the city, a sinner; and when she knew
that he was sitting at meat in the Pharisee's house, she

The Anointing in the House of a Pharisee, vers. 36–50.

Peculiar to Luke; but comp. the accounts of the Anointing at Bethany: Matt. 26: 6–13; Mark 14: 3–9; John 12: 1–8. It is highly probable that the Evangelist is here following the strict chronological order. (Some think the words of ver. 34 may have suggested the insertion of the event at this point.) The only intervening event on record seems to have been the discourse in Matt. 11: 20–30. Luke does not give here another version of *the Anointing at Bethany*. The two occurrences have little in common, but the name of the host (Simon) and the anointing. In this case the woman was 'a sinner,' showing her penitence, in the other a pious loving disciple, preparing Him for burial; here the feet are anointed, there the head; here the objection arose from the woman's character, there from the waste; here the host objects, there Judas, while the lessons our Lord deduces are altogether different.

Tradition has identified this woman with *Mary Magdalene;* but of this there is no proof whatever. The mention of her name in chap. 8: 2, as an entirely new person, is against the tradition. Yet art and the usage of most modern languages (Magdalene = abandoned woman) have supported tradition in fixing this stigma upon an afflicted woman, out of whom our Lord cast seven demons, and who was one of the most affectionate and favored of the early disciples. On the further difficulties of this view, see ver. 37: chap. 8: 2.

Ver. 36. **One of the Pharisees.** 'Simon' (ver. 40).—**That he would eat with them.** There is no evidence of an improper motive. With all his scruples, the Pharisee shows no hostility. Pride may indeed have entered. Our Lord, who came 'eating and drinking' (ver. 34), accepted the invitation.—**Sat down to meat.** 'Reclined,' the head toward the table, the body supported by the left arm and the feet turned outward. The sandals were usually removed before eating.

Ver. 37. **A woman which was in the city, a sinner,** *i. e.*, an unchaste person. The words 'in the city' show that she led this life of sin in the place where the Pharisee lived. What place it was we do not know. Certainly not Jerusalem, but some place in Galilee. Those who identify this woman with Mary Magdalene must, to be consistent, think it was Magdala. It might have been Nain, but if Matt. 11: 20–30 immediately precedes, then Capernaum is the more probable place.—**And when she knew,** etc. 'Since I came in' (ver. 45) suggests that she came in about the same time with our Lord. The woman must have heard our Lord, and the first penitent step was her

38 brought [1] an alabaster cruse of ointment, and standing
behind at his feet, weeping, she began to wet his feet
with her tears, and wiped them with the hair of her
head, and [2] kissed his feet, and anointed them with the
39 ointment. Now when the Pharisee which had bidden
him saw it, he spake within himself, saying, This man,

[1] Or, *a flask.* [2] Gr. *kissed much.*

coming thus. The previous discourse, probably the one which influenced her, was that touching one (Matt. 11 : 28–30): 'Come unto me all ye,' etc. Had this been Mary Magdalene, we must suppose either that she had been healed of her bodily disease, but not of her spiritual one,—or that 'seven demons' does not refer to a literal possession. Neither alternative is probable. See on chap. 8 : 2.—**An alabaster box of ointment.** A vase or cruse; see on Matt. 26 : 6. Alford: 'The ointment here has a peculiar interest, as being the offering by a penitent of that which had been an accessory in her unhallowed work of sin.'

Ver. 38. **Standing behind at his feet, weeping,** etc. She came to our Lord, as He reclined at table; standing by Him, leaning over His feet, her tears of penitence began to flow, and thus **she began to wet his feet with her tears.** Her tears dropped on His feet. That she intended to do this is unlikely; only unbidden tears are precious. Her intention was to kiss and anoint His feet, but coming for that purpose the precious ointment of her penitent heart first flowed from her weeping eyes. Then carrying out her purpose, she wiped His feet **with the hair of her head,** and kissing them (repeatedly, as the original implies, see margin) as a token of honor and affection, she **anointed them with the ointment.** In vers. 44–46 our Lord enumerates her actions in this order. Her unbidden tears outran the prepared ointment; and were more precious in the sight of the Lord.

Ver. 39. **He spake within himself.** Our Lord replies (ver. 40) to the thought of the Pharisee's heart, as here given —**If he were a prophet,** etc. Simon seems to have been inclined to regard Him as such. But He reasoned thus: a prophet would *know* what others must learn; this man cannot be a prophet, for He does not know who is touching Him, since no one would knowingly allow himself to be touched by a woman of this character. The main error was in the last thought; for our Lord did allow Himself to be touched by such a person. Hence His reply sets forth why He allows this. The objection of the Pharisee was against the *touch* by an unclean person; a technical, ceremonial, and Pharisaical one. Really and morally such persons can defile by their presence: yet to this no objection was raised. Still less dared any one cast a reflection upon the *morality* of Jesus in such circumstances. (The marginal reading: 'the prophet,' is not well sustained, but inserted because found in the Vatican manuscript.)

if he were [1]a prophet, would have perceived who and
what manner of woman this is which toucheth him,
40 that she is a sinner. And Jesus answering said unto
him, Simon, I have somewhat to say unto thee. And
41 he saith, [2]Master, say on. A certain lender had two
debtors: the one owed him five hundred [3]pence, and
42 the other fifty. When they had not *wherewith* to pay,
he forgave them both. Which of them therefore will
43 love him most? Simon answered and said, He, I

[1] Some ancient authorities read *the prophet.* See John 1: 21, 25. [2] Or, *Teacher.*
[3] The word in the Greek denotes a coin worth about eightpence halfpenny.

Ver. 40. **Answering**, the thought of the Pharisee, not some outward manifestations of displeasure, though such may have been displayed.—**I have somewhat to say unto thee.** Direct personal address, implying a knowledge of Simon's heart.—**Master, say on.** The tone is respectful, as if the evidence of our Lord's insight had already checked the doubt in Simon's mind.

Ver. 41. **A certain lender had two debtors.** The former represents our Lord, the two debtors the woman and Simon respectively. But in the parable the lender is in the background, the emphasis rests upon the comparison between the respective amounts: **the one owed five hundred pence** (*denarii*), **and the other fifty.** The debt is *sin*, or as the application shows, *the sense of sin;* since gratitude for forgiveness of sin must be based upon that, not upon actual guilt which we cannot measure. Hence the truth that many great sinners do not feel their guilt is here left out of view.—Some suppose that the respective debts represent, in one case the casting out of seven demons, in the other a healing from leprosy, thus identifying the persons with Mary Magdalene and Simon the leper. Others substitute the honor of a visit from our Lord for the healing from leprosy. Both grow out of the assumption that the woman was Mary Magdalene, and neither affords a satisfactory interpretation.—The ratio here is very different from that in the parable of the unforgiving servant (Matt. 18: 21–35), since the things compared are very different.

Ver. 42. **When they had not wherewith to pay.** They found out and confessed that they could not pay the debt. It is true that sinners have 'nothing,' but the verse brings out the discovery rather than the fact itself. Grateful love does not pay any part of the debt, according to the parable.—**He forgave them both.** 'Frankly' (A. V). means 'freely;' but there is only one word in the original, for 'frankly forgave.' The forgiveness was real and personal. It does not represent an indiscriminate forgiveness of those unconscious of sin and of inability to atone for it, hence not seeking pardon in penitence and confession. The fact, not the ground, of forgiveness is here brought.

Ver. 43. **I suppose.** We are to understand, 'that is, if they feel

suppose, to whom he forgave the most. And he said
44 unto him, Thou hast rightly judged. And turning to
the woman, he said unto Simon, Seest thou this woman?
I entered into thine house, thou gavest me no water
for my feet: but she hath wetted my feet with her
45 tears, and wiped them with her hair. Thou gavest me
no kiss: but she, since the time I came in, hath not
46 ceased to [1]kiss my feet. My head with oil thou didst
not anoint: but she hath anointed my feet with oint-
47 ment. Wherefore I say unto thee, Her sins, which
are many, are forgiven; for she loved much: but to

[1] Gr. *kiss much.*

as they ought.'—**To whom he forgave the most.** Men sometimes find in this correct answer an encouragement to sin, incorrectly inferring that the greater their present sin, the greater their future love. But *the sense* of sin is represented by the debt, and the question does not necessarily mean: which will be the better Christian? but rather, which will be the more affectionate, self-sacrificing in outward manifestations of gratitude?

Ver. 44. **Seest thou this woman?** Possibly Simon had hitherto avoided looking at her, or in any case had looked down upon her; now according to his own verdict he must look up to her.—**Thine house.** The emphasis rests upon the word 'thy,' thus pointing the rebuke. It was thy duty, rather than hers, to show such attentions, for I became *thy* guest. While ordinary courtesy did not demand from the host all the acts here alluded to, they were bestowed on honored guests. Simon had not been rude and uncivil, but loving little, he had treated our Lord as an ordinary guest. With this treatment the conduct of the woman, who loved much, is contrasted. Simon did not give **water**, she gave **tears**, 'and instead of a linen cloth the thousand hairs of her head.'

Ver. 45. **No kiss**, of welcome, on the face, came from the host; but the unbidden woman coming in with the Guest (**since the time I came in**) at once kissed His feet, and continued to do so.

Ver. 46. **Mine head with oil . . . my feet with ointment.** The host failed to supply oil for the head, the woman not only gave the more precious ointment, but herself applied it to His feet.

Ver. 47. **Wherefore I say to thee.** Because of these exhibitions of love, in recognition of them, I say to thee. Our Lord gives the reason for His *saying* that she is forgiven, not for the forgiveness itself. The latter sense is ungrammatical, as well as out of keeping with the parable.—**Her sins, which are many, are forgiven**, 'have been and are forgiven.'—**For she loved much.** Not: because she loved

48 whom little is forgiven, *the same* loveth little. And
49 he said unto her, Thy sins are forgiven. And they
that sat at meat with him began to say [1]within them-
50 selves, Who is this that even forgiveth sins? And he
said unto the woman, Thy faith hath saved thee; go
in peace.

[1] Or, *among.*

much, as though her love were the cause of the forgiveness. This sense is directly opposed to the parable (ver. 42), which represents the debtors as unable to pay and the forgiveness free; to the next clause which plainly makes the forgiveness the ground of the love, not the reverse; and also to ver. 50, which represents *faith*, not love, as the antecedent of forgiveness, on the side of the person forgiven. The clause is to be explained: 'since she loved much,' *i. e.*, Her sins which are many are forgiven (as you may conclude according to your own judgment, that much forgiveness produces much love), since she loved much (as these manifestations indicate). The word 'loved' refers to the acts spoken of in vers. 44–46. The assumption that the woman was Mary Magdalene is used to support the false view mentioned above; the gratitude being regarded as called forth by the casting out of the demons, and the forgiveness of sins as first granted after this display of love. The aptness of the parable is destroyed by this interpretation. —**Little is forgiven**, etc. One who feels little need of forgiveness is meant. Our Lord does not apply this directly to Simon—but leaves that to his conscience.

Ver. 48. **Thy sins are forgiven.** This does not forbid the view that a previous sense of pardon moved the woman to acts of love. This is rather a new assurance, a mere formal personal declaration. Christians have a sense of pardon awakening gratitude, but ever need more assurance of it, ever hope for and desire more; that is our faith. As appears from ver. 50, it was precisely to this faith on the part of the woman, who already felt enough to manifest her love in this way, that our Lord addressed the declaration of this verse. This is the constant and blessed action and reaction of Divine grace and Christian gratitude it awakens.

Ver. 49. **Who is this that even forgiveth sins?** Comp. chap. 5: 21 and the parallel passages. Such a question was natural, and does not necessarily imply decided hostility.

Ver. 50. **Thy faith hath saved thee.** Not love. Love is to convince others, faith lays hold of grace, and thus love is begotten. It was faith, the hope of a penitent based on the words and the character of Jesus, which brought her to the house of Simon. In this faith her love was born, and as its manifestations began, her faith was ever encouraged by the reception of her acts of love. Growing as she wept and washed His feet. it laid hold more and more fully of the pardon it

Chapter 8: 1–3.

Preaching Tour with the Twelve and Ministering Women.

8: 1 And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the [1]good tidings of the kingdom of God, and with
2 him the twelve, and certain women which had been healed of evil spirits and infirmities, Mary that was called Magdalene, from whom seven [2]devils had gone

[1] Or, *gospel.* [2] Gr. *demons.*

expected,—and received at length the full absolution (ver. 48). The closing words were therefore of *faith*, and of its most blessed result: **go in peace**, literally, into peace. This was the state of mind to which she might now look forward. Faith first, manifestations of grateful love next, then *peace*. If we consider well to whom these words were spoken, we will not forget that grace is free, or exalt our love into a ground of pardon. All her tokens of penitence and affection could not, even in the eyes of sinful men, wash away the stain of her life, but the grace of Christ led her to true peace.

Preaching Tour with the Twelve and Ministering Women, vers. 1–3.

Peculiar to Luke. According to the usual view, the first circuit through Galilee was made before the choice of the Twelve; this one (the second), with them; the third, immediately after they were sent out to preach. But it is not certain that there were three distinct journeys. The Evangelists probably describe certain periods of His ministry in general terms. The period here spoken of seems to have been that succeeding ('soon afterwards,' ver. 1) the occurrences narrated in the last chapter.

Ver. 1. **Went about through cities and villages.** From town to town, from village to village, in unwearied activity.—**Bringing the good tidings.** One word in the Greek, hence 'preaching' does not govern 'good tidings.'—**And with him the twelve.** This was after they had been chosen, but before they had been sent out to preach.

Ver. 2. **And certain women**, etc. All of them had probably been cured of some affliction; hence their service was one of gratitude. Such a service, however, is contrary to the Oriental notions of propriety, founded upon low views of woman's virtue. Christianity has done much to correct these notions. It is significant that this mention of our Lord's female attendants should follow the account of the forgiven one in the Pharisee's house.—**Mary that was called Magdalene.** A native of Magdala, the ancient Migdol (Josh. 19: 38), now called *Madschel*. It was north of Tiberias and east of Cana, on the western shore of the lake of Gennesaret.—**From whom seven devils (demons) had gone out.** This woman had been possessed

3 out, and Joanna the wife of Chuza* Herod's steward, and Susanna, and many others, which ministered unto [1]them of their substance.

Chapter 8: 4–15.

The Parable of the Sower.

4 And when a great multitude came together, and they of every city resorted unto him, he spake by a para-

* Instead of *Chuza* read *Chuzas.—Am. Com.*
[1] Many ancient authorities read *him.*

of seven demons, and our Lord had cast them out. The notion (Lange and others) that this means released from special sinfulness, 'seven demons' being an expression for total subjection to the spirit of the world, is an attempt to support the legend that Mary Magdalene was the 'sinner' of the last chapter. But that occurrence loses its appropriateness, if we suppose that the woman had been already dispossessed of seven demons by our Lord. The accuracy and aptness of the Gospel narrative are diminished by this theory.

Ver. 3. **Joanna.** Her name appears again in chap. 24: 10.—**The wife,** perhaps at that time a widow, **of Chuza Herod's steward,** *i. e.,* the 'house-steward' of Herod Antipas. (The masculine form **Chuzas** is preferable.) Through this family Herod and his servants (Matt. 14: 2) might have heard of Jesus. Some have identified Chuzas with the 'nobleman' whose son was healed by our Lord (John 4: 46–54); but the reason for Joanna's gratitude was that she had herself been healed (ver. 2).—**Susanna** ('lily'). Not mentioned again.—**And many others.** Comp. Matt. 26: 55.—**Which ministered.** All of them were such as thus 'ministered,' *i. e.,* provided food and other necessary attentions.—**Unto them** (the better supported reading), *i. e.,* to the whole company. The alteration to the singular was probably designed to exalt the service of the women; but what was done to the disciples was done to Christ, according to His own words (Matt. 25: 40).—**Of their substance.** This implies that some, perhaps most of them, were persons of means.

Our Lord confided in the purity and faithfulness of His Galilæan friends; He exalted women into the circle of His followers; woman's work was at once a service of grateful love (a diaconate); these women of high position felt that constant temporal service was a fitting, though insufficient, return for spiritual benefits.—Such a circle as this is possible only where Christ is: about Him as the centre, gather preaching men and ministering women in purity and harmony.

The Parable of the Sower, vers. 4–15.

Parallel passages: Matt. 13: 1–29; Mark 4: 1–20. It is evident from the parallel accounts that the incident of vers. 19–21 preceded the parable, etc., vers. 4–18. Some

5 ble: The sower went forth to sow his seed: and as he
sowed, some fell by the wayside; and it was trodden
under foot, and the birds of the heaven devoured it.
6 And other fell on the rock; and as soon as it grew, it

would even insert between them a number of discourses related by Luke further on (11 : 37–13 : 9), but the language of Matt. 13 : 1 seems to forbid this. The order of Mark, confirmed in this case by that of Matthew, is most exact. After the journey just spoken of (vers. 1–3) or during its progress, our Lord healed a demoniac, giving occasion to the Pharisees to vent their growing hostility. The incident is narrated out of its order by Luke (11 : 14, etc.). It was immediately followed by the demand for a sign from heaven (Matt. 12 : 38–45; Luke 11 : 16, 29–36), possibly by other events narrated by Luke in the same connection. About this time, while the controversy was going on, the mother and brethren of Jesus sought Him (vers. 19–21). Then came the discourse in parables (Matt. 13; Mark 4 : 1–25, a part of which is here recorded (vers. 4–18). Luke inserts in a different connection (chap. 13 : 18–21) two of the parables given by Matthew and Mark.

The independence of the Evangelists appears most clearly from a comparison of the reports of the parable of the Sower. The interpretation is itself modified by the context in each account. In Matthew the historical significance is most prominent; in Mark, the vital methods of the kingdom in various phases; while here the differences between individual hearers obtain emphasis, both from the fact that the parable stands alone, and from the context. The incident mentioned in vers. 19–21 seems to have been placed out of its position to mark this emphasis.

Ver. 4. **And when a great multitude came together,** etc. 'Was coming' would be more exact; it is not implied that He waited until all came; it was the gathering crowd that led Him to enter a boat (Matthew, Mark).—**They of every city resorted,** or, 'were resorting' attracted out of the various places where He had preached. Luke's mention of the preaching tour probably leads him to give prominence to these. The three Evangelists agree, but show entire independence.—**By a parable;** the only one recorded here by Luke. The circumstances which led to this mode of teaching are not given. See on Mark 4 : 1–9.

Ver. 5. **The sower,** as in all the accounts, one of this well known class.—**His seed;** peculiar to Luke, but implied in the other reports. —**Some fell by the wayside.** Either on the beaten path over which the sower walked, or more probably by the side of the path skirting the field.—**Trodden under foot.** Peculiar to Luke, suggesting another danger to this seed.—**The birds of the heaven.** This is the chief danger, see ver. 12.

Ver. 6. **And others fell on the rock.** 'Rocky places' (Matt.); 'rocky ground' (Mark). The simple falling 'on' this thin soil is indicated in all three accounts.—**It withered away, because it had no moisture.** Luke presents another cause of failure here. The lack of depth in the soil was the cause of this lack of moisture;

7 withered away, because it had no moisture. And other
fell amidst the thorns; and the thorns grew with it,
8 and choked it. And other fell into the good ground,
and grew, and brought forth fruit a hundredfold. As
he said these things, he cried, He that hath ears to hear,
let him hear.
9 And his disciples asked him what this parable might
10 be. And he said, Unto you it is given to know the
mysteries of the kingdom of God: but to the rest in
parables; that seeing they may not see, and hearing

hence the plant had 'no root' (ver 13), which Matthew and Mark state at this point in the narrative.

Ver. 7. **Amidst the thorns.** The proposition here more exactly expresses the fact than that used by the two other Evangelists. The remainder of the verse shows that the thorns were not as yet grown up.—**Choked it.** The baser plants outgrew the shoots from the good seed.

Ver. 8. **Fell into the good ground.** So Mark, 'this last land is neither *hard* as the first, nor *thin* as the second, nor *unclean* as the third; it is soft, deep, and free from other seeds' (Godet).—**And grew, and brought forth fruit a hundredfold.** Luke does not refer to the lesser (yet great) increase. All three accounts here have different terms to express this main point of the parable.—**He that hath ears to hear, let him hear.** A common utterance of our Lord, pointing to the need of spiritual apprehension to understand the full significance of His teachings (comp. the similar formula in Rev. 2 and 3).

Ver. 9. **What this parable might be?** This question was asked when they were alone (Matthew and Mark). And there was also a question asked as to the reason for such teaching (Matthew), as is implied in what follows here.

Ver. 10. **Unto you it is given to know**, etc. Almost identical with Matthew's report, but slightly different from that of Mark. This sets forth the double purpose of the parables: to *reveal* and to *conceal*. 'Unto you' is emphatic.—**The mysteries of the kingdom of God.** Truth which is unknown until revealed, is spoken of in the New Testament as a 'mystery.' It is not necessarily implied that these truths are incomprehensible, still less that they are unreasonable. Here the plural is used, referring to the varied contents of revelation; in Mark we find 'mystery.' The great 'mystery' is spoken of in 1 Tim. 3: 16: Christ Himself.—**To the rest.** Peculiar to Luke, and significant of the process of training, after individual selection, which had now begun.—**That seeing they may not see**, etc. This is the purpose ('in order that'). Matthew quotes Isa. 6: 9, 10, which is here referred to. This purpose is one of chastisement on those who

11 they may not understand. Now the parable is this:
12 The seed is the word of God. And those by the way
side are they that have heard; then cometh the devil,
and taketh away the word from their heart, that they
13 may not believe and be saved. And those on the rock
are they which, when they have heard, receive the
word with joy; and these have no root, which for a
while believe, and in time of temptation fall away.
14 And that which fell among the thorns, these are they
that have heard, and as they go on their way they are
choked with cares and riches and pleasures of *this* life,

had abused their privileges. This was the state of things when the prophecy of Isaiah was uttered, and history had repeated itself. 'When the heart has failed to open to the first beams of truth, the brighter beams which follow, instead of enlightening, dazzle and blind it; and this result is willed by God; it is a judgment' (Godet). A striking instance of this blinding process is found in the failure to recognize the Scriptural teaching on these two points, namely, that God does His will, and that often it is His will to punish.

Ver. 11. **The seed is the word of God.** The most specific form of this thought. 'The word of God' was then a spoken message, through Christ and His Apostles. It has since become a written message, in respect to which this interpretation of the parable holds good.

Ver. 12. **They that have heard,** or, 'did hear;' on a single occasion.—**Then cometh the devil** (*diabolos*, not, *daimonion*). The rapid snatching away of the seed is indicated.—**That they may not believe and be saved.** Peculiar to Luke, and showing that from the first salvation by faith was preached. Satan is specifically opposed to this way of salvation, since thus men are really saved.

Ver. 13. **Those on the rock.** This class of hearers; easily moved, fickle, enthusiastic but not enduring, has been represented in every age. Their peculiarities are those of youth. The Greek nation fulfilled, in the historical application, this part of the parable, as the Jews did the previous part.—**With joy.** This characteristic is named in all the accounts.—**These have no root.** This seems to deny the existence of any real spiritual life, despite the addition: **Which for a while believe.**—**In time of temptation fall away.** The test applied is that of tribulations and persecution for Christ's sake (so Matthew and Mark); this test the superficial hearers cannot stand.

Ver. 14. **Among the thorns, these are they,** etc. Half-hearted hearers are represented here.—**As they go on their way.** A graphic touch, indicating lack of unity of purpose.—**Cares and riches and pleasures of this life.** 'Life' is not either of the words usually so rendered, but a lower term. This reference to earthly

15 and bring no fruit to perfection. And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.

Chapter 8: 16–18.

The Warning about Hearing.

16 And no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but putteth it on a stand, that they which enter in may see the

anxieties, possessions and enjoyments, as the thorns which choke the spiritual life which the word produces in believing hearts, requires no explanation. Every one has, to some extent, felt the meaning of it.

Ver. 15. **The good ground.** Luke's account omits all reference to the varied proportion of the generous yield, but gives some suggestive hints as to the character of this class of hearers. He brings out most fully their willing attitude: **in an honest and good heart.** It is unnecessary to discuss whether this means ethical fitness, or how such fitness is produced. The fact that God prepares the heart to hear does not contradict the fact that these hear the word with hearts adapted to **hold it fast, and bring forth fruit with patience**; lit., 'in patience.' This means '*consistently*, through the course of a life spent in duties, and amidst discouragements.' (Alford.) 'Whoever will keep firm hold of the Lord's gifts must use them in diligent labor for increase; for that are they in their nature given.' (Stier.) The four classes exist in each age, and yet represent four phases of the kingdom of God as a whole. The four varieties of soil correspond with the reception of the gospel, respectively, among the Jews, the Greeks, the Latin races, and the modern nations. The same phases appear, however, in the life of the individual.

The Warning about Hearing, vers. 16–18.

Parallel passage: Mark 4: 21–25. The same thoughts occur in Matthew in different connections. Comp. also chap. 11: 33–36.

Ver. 16. **And no man when he hath lighted a lamp**, etc. Comp. Matt. 5: 15. Luke throughout this verse omits the article, and gives the general phrase: **covereth it with a vessel**, instead of the more specific 'put under the bushel' (Matthew and Mark).—**Stand**, *i. e.*, 'lampstand,' the elevated holder, from which the light would shine more widely.—**They which enter in**, etc. The form is peculiar to Luke. Here, as in Mark, the reference is to their privilege, as those who had apprehended the meaning of the parables, of

17 light. For nothing is hid, that shall not be made
manifest; nor *anything* secret, that shall not be known
18 and come to light. Take heed therefore how ye hear:
for whosoever hath, to him shall be given; and who-
soever hath not, from him shall be taken away even
that which he [1]thinketh he hath.

Chapter 8: 19–21.

Our Lord's Mother and Brethren.

19 And there came to him his mother and brethren,

[1] Or, *seemeth to have.*

imparting light to others. The entire paragraph predicts the extension of the truth through the agency of the Apostles.

Ver. 17. **For nothing is hid**, etc. The verse has the poetic form of Hebrew parallelism. The design of God is to reveal His truth. The Apostles were the persons to be entrusted with the duty of making it known. The importance of the thought here set forth appears from its repetition on various occasions (comp. Matt. 10: 26; Luke 12: 2). God hides in order to reveal. The parables were not to train up a spiritual aristocracy who looked down upon the ignorant and hindered their enlightenment. A warning to those who hold back the truth, and an encouragement to those who seek to make it known.

Ver. 18. **Take heed therefore how ye hear.** Mark: 'what ye hear.' This stands in vital connection with ver. 17. God's purpose to reveal implies the duty of careful attention on our part. 'How' we hear and 'what' we hear are two sides of this duty; they are not independent of each other.—**For whosoever hath**, etc. This principle was repeated (chap. 19: 26). Here it refers to knowledge of the things of the kingdom, as the connection shows; but in all God's dealings this law holds good. Hence its application in this instance covers the duty of teaching as well as of hearing. Use and growth, neglect and decay, are linked together.—**Thinketh he hath** is peculiar to Luke. It is self-deception, not deception of others, that is referred to. 'Whoever neglects that which is deposited by God within him loses what he never rightly possessed' (Van Oosterzee).

Our Lord's Mother and Brethren Visit Him, vers. 19–21.

Parallel passages: Matt. 12: 46–50; Mark 3: 31–35. Luke presents no new incidents. The reason for putting this occurrence out of the exact order was probably to enforce the lesson of the parable concerning the right hearing and doing of the word. Mark gives the fullest statement of the anxiety of our Lord's kindred and friends at this point of the history. Luke, however, in chap. 11, not only tells of the conflict which preceded, but in the same connection gives the exclamation of a certain woman

20 and they could not come at him for the crowd. And
it was told him, Thy mother and thy brethren stand
21 without, desiring to see thee. But he answered and
said unto them, My mother and my brethren are these
which hear the word of God, and do it.

CHAPTER 8: 22–38.

The Visit to the Country of the Gerasenes.

22 Now it came to pass on one of those days, that he
entered into a boat, himself and his disciples; and he
said unto them, Let us go over unto the other side of

concerning His mother. It is highly probable that the two incidents should be joined together.

Ver. 19. **His mother and brethren.** The latter are closely joined with the former, as though they were the children of Mary. Any other theory virtually robs the paragraph of its pertinence. See further on Mark 6: 3.—**Could not come at him for the crowd.** Peculiar to Luke, but suggested by the other accounts.

Ver. 20. **It was told him.** Matthew: 'one said unto Him.'—**Thy mother and thy brethren stand without,** etc. Outside the house, as well as outside the crowd; comp. Mark 3: 20 with Matt. 13: 1. A striking instance of undesigned coincidence and corroboration.

Ver. 21. **But he answered,** Luke omits the look and exclamation of our Lord, and also the significant gesture 'toward His disciples' (Matthew); but **these which hear the word of God, and do it,** points to the same persons. The brethren of our Lord had not yet believed in Him (John 7: 5); His mother was certainly in anxiety about Him, possibly in doubt. But the language loses its force, if it implies any failure to recognize family ties. There is, of course, no mention of 'father.' Joseph was probably dead, and the Gospels expressly deny that Joseph was His father. Spiritual relationship is higher than natural; the sign of such ties binding us to Christ is that hearing of God's word which leads to doing His will. For such Christ had that special love which He only can have, a love human as well as Divine. How men can do, as well as hear, the word of God, is not here declared; but the disciples were evidently learning the lesson, and their teachings should be our guide.

The Visit to the Country of the Gerasenes (*Gergesenes*), vers. 22–38.

Parallel passages: Matt. 8: 18, 23–34; Mark 4: 35–41; 5: 1–20. Luke is indefinite as to time (ver 22), but it was the evening of the day on which the discourse in parables was delivered (Mark 4: 35). The storm probably occurred at night, and the

23 the lake: and they launched forth. But as they
sailed he fell asleep: and there came down a storm of
wind on the lake; and they were filling *with water*,
24 and were in jeopardy. And they came to him, and
awoke him, saying, Master, master, we perish. And
he awoke, and rebuked the wind and the raging of
the water: and they ceased, and there was a calm.
25 And he said unto them, Where is your faith? And

encounter with the demoniac the succeeding morning. On the incidents of this busy day, see Mark 3: 20—4: 41; Matt. 12: 22–13: 52. Before starting, the incidents mentioned in chap. 9: 57–62 probably occurred (comp. Matt. 8: 18–22). Luke's account is brief, agreeing more closely with that of Mark. He always calls the Sea of Galilee, a 'lake,' uses nautical terms with great exactness, as also in the Book of Acts, and thus indicates that he was not a native of Palestine.

Vers. 22–25. The Storm on the Lake.

Ver. 22. **On one of those days.** The indefiniteness indicates that Luke had not consulted Mark's Gospel.—**A boat.** Mark: 'the boat,' *i. e.*, the one from which He had been teaching.—**Himself and his disciples.** The A. V. mistranslates this clause.—**And they launched forth.** This indicates a speedy start (comp. Mark 4: 36). The object seems to have been to find rest after the wearying labors and conflicts of the day.

Ver. 23. **But as they sailed.** Another nautical term, peculiar to Luke.—**He fell asleep.** Mark describes His posture.—**Came down.** Either from the sky, or from the hill-sides, since the sudden storms would roll down the valleys and burst upon the lake.—**They were filling,** *i. e.*, the boat was becoming full. The original brings out the sudden coming down of the storm, and then the gradual effect, filling the boat and putting them in danger.—**Were in jeopardy.** Another of Luke's details.

Ver. 24. **Master, master, we perish.** The three accounts differ in regard to the language used. Doubtless in their doubt and terror several disciples spoke, uttering different exclamations.—**And he awoke.** Both here and in Mark 4: 39, the more exact sense is 'being awakened.'—**Rebuked.** All three Evangelists use this term; but Luke alone has the phrase: **the raging of the water,** *i. e.*, the surge or swell. He omits the command: 'Peace, be still.'—**There was a calm,** 'a great calm,' the instantaneous cessation of the wind, and the more remarkable smoothing of the water are implied.

Ver. 25. **Where is your faith?** Luke agrees with Mark in putting the rebuke of the disciples *after* the rebuke of the elements. Matthew reverses the order; but the former is probably more exact.

being afraid they marvelled, saying one to another, Who then is this, that he commandeth even the winds and the water, and they obey him?

26 And they arrived at the country of the [1]Gerasenes,
27 which is over against Galilee. And when he was come forth upon the land, there met him a certain man out of the city, who had [2]devils; and for a long time he had worn no clothes, and abode not in *any*

[1] Many ancient authorities read *Gergesenes;* others, *Gadarenes:* and so in ver. 37.
[2] Gr. *demons.*

Luke's language is not so strong as that of the others, which opposes the notion that his Gospel was written to exalt Paul at the expense of the Twelve.—**They marvelled**; the disciples and any others who were in the boat.—**Who then is this**, etc. Matthew: 'what manner of man,' as the A. V. incorrectly renders here and in Mark. 'For' (A. V.) is properly changed to 'that,' in accordance with the rendering of the same word in Matthew and Mark. If rendered 'for' here, the parallel passages should be made to correspond. A power over natural forces is evidently meant by all the Evangelists. The Apostles had not been long in attendance upon our Lord, and this was the first miracle of such a character. 'What He blames in them is the state of trouble and agitation in which He finds them on awaking. When faith possesses the heart, its prayer may be passionate and urgent; but it will not be full of trouble' (Godet). The comfort for individual believers and for the tempest-tossed Church which this passage suggests, has always been recognized. The miracle, with such lessons, seems natural enough to those who find the supernatural and natural united in Christ.

Vers. 26–39. The Healing of the Demoniac at Gerasa (Gergesa).

Ver. 26. **The country of the Gerasenes.** But see margin. In any case, the A. V. is incorrect here and in the other accounts. Tischendorf reads: 'Gergesenes' here (so Aleph); but the influence of the Vatican manuscript decided the English Revisers. As regards the three names: 'Gergesenes' is derived from the old term 'Girgashites;' 'Gadarenes' is the name derived from Gadara, the capital city of Perea, which might have been 'the city' refered to here; 'Gerasenes' is also derived from the name of a city, either one at considerable distance, or one near the lake shore. The latter view is coming more and more into favor, and agrees best with the specific statement of Luke: **which is over against Galilee.**

Ver. 27. **A certain man out of the city**, *i. e.*, belonging to the city. He did not come to meet them out of the city, but 'out of the tombs' (Matthew, Mark), his usual abode, as stated in all three accounts.—**Had worn no clothes.** Peculiar to Luke, but implied

28 house, but in the tombs. And when he saw Jesus, he
cried out, and fell down before him, and with a loud
voice said, What have I to do with thee, Jesus, thou
Son of the Most High God? I beseech thee, torment
29 me not. For he commanded* the unclean spirit to
come out from the man. For [1]oftentimes it had seized
him: and he was kept under guard, and bound with
chains and fetters; and breaking the bands asunder,
30 he was driven of the [2]devil into the deserts. And
Jesus asked him, What is thy name? And he said,
Legion; for many [3]devils were entered into him.
31 And they intreated him that he would not command

* *was commanding.—Amer. Com.*

[1] Or, *of a long time.* [2] Gr. *demon.* [3] Gr. *demons.*

in Mark's account (5: 15).—**But in the tombs**. So Mark, whose account, however, is more graphic. Matthew speaks of 'two.' In this case of possession the symptoms were those of violent mania; but it does not follow that the possessed were simply maniacs. The sequel is absurd on such a theory.

Ver. 28. **When he saw Jesus**, etc. Mark intimates that he ran from a distance.—**What have I to do with thee?** So all three accounts. Comp. chap. 4: 34, 41.

Ver. 29. **For he commanded**, or, 'was commanding.' This agrees with Mark's account. Our Lord was about to command, when the demoniac cried as in ver. 28.—**For** gives the reason of the command.—**Oftentimes**, or, 'of a long time.' The marginal rendering seems preferable.—**Seized.** The violent effect of the possession is set forth. Then follows an account of previous unsuccessful attempts to restrain him: **He was kept under guard.** Peculiar to Luke. —**Breaking the bands asunder.** Mark speaks of this, but not in the same immediate connection.

Ver. 30. **What is thy name?** So Mark. The question seems to have been addressed to the man, but answered by the demons. This confusion of personalities is indicated in most of the detailed accounts of possession.—**And he said, Legion; for many**, etc. The legion was the largest organization of the Roman army, and formed a compact host of several (from three to six) thousand men.

Ver. 31. **And they intreated him**, etc. Luke is more specific here. Mark simply says: 'out of the country;' but Luke has the strong expression: **into the abyss**. There can scarcely be a reasonable doubt that this means 'hell,' the place of punishment for evil spirits. We must distinguish between 'abyss,' 'the *ad interim* place of torment, and the lake of fire into which the devil will be cast by Christ

32 them to depart into the abyss. Now there was there
a herd of many swine feeding on the mountain: and
they intreated him that he would give them leave to
33 enter into them. And he gave them leave. And the
[1]devils came out from the man, and entered into the
swine: and the herd rushed down the steep into the
34 lake, and were choked.* And when they that fed
them saw what had come to pass, they fled, and told
35 it in the city and in the country. And they went out
to see what had come to pass; and they came to Jesus,

[1] Gr. *demons.*
* Instead of *choked*, read *drowned.*—*Am. Com.*

at the end; see Rev. 20: 3' (Alford). The respite obtained by their entering into the herd of swine was a very brief one.

Ver. 32. **Now there was there a herd of many swine feeding on the mountain.** Evidently on the high steep shore of the lake (ver. 33), and at some distance (Matthew). The animals were unclean, and Jews could not rightly own them. Yet there might have been lax usage in this border region.—**Give them leave**, etc. Those who find this permission unjustifiable forget that thus the demonstration of Christ's power over evil spirits was most strikingly manifested. Nor should the ceremonial uncleanness of the animals be overlooked.

Ver. 33. **And entered into the swine.** All the accounts agree in this statement, as well as in the description of the effects of this fact. The variations in form prove independence. Mark mentions the number as 'about' two thousand.—**And were choked.** The word here used differs from that occurring in Mark. It has in the classics the sense of *drown*, hence the American Company would distinguish it from the other (in Mark) by this rendering.—The Gospel narratives plainly imply the existence of evil spirits; and in this case the theory that possession was only a form of insanity, destroys the truthfulness of the narratives. How animals could be possessed is not more difficult to explain than how men could be possessed.

Ver. 34. **When they that fed them**, etc. So all three accounts. It would seem from Matthew's account, that in their story the destruction of the swine, not the healing of the demoniac, was the main matter.—**In the city**; see ver. 26.—**In the country.** Probably to those whom they met on their way to the city.

Ver 35. **And they went out.** Matthew: 'the whole city;' but that Evangelist omits 'in the country.'—**Found the man**, etc. The description of Luke is graphic. Notice the correct reading as represented in the R. V.—**At the feet of Jesus.** Peculiar to this account, and a mark of accuracy and independence.

and found the man, from whom the [1]devils were gone
out, sitting clothed and in his right mind, at the feet
36 of Jesus: and they were afraid. And they that saw
it told them how he that was possessed with [1]devils
37 was [2]made whole. And all the people of the coun-
try of the Gerasenes round about asked him to depart
from them; for they were holden with great fear:
38 and he entered into a boat, and returned. But the
man from whom the [1]devils were gone out prayed
him that he might be with him: but he sent him
39 away, saying, Return to thy house, and declare how
great things God hath done for thee. And he went
his way, publishing throughout the whole city how
great things Jesus had done for him.

[1] Gr. *demons.* [2] Or, *saved.*

Ver. 36. **And they that saw it.** Probably the swineherds who had returned, or possibly the disciples.—**How he that was possessed,** etc. The method of the cure was remarkable, and this was narrated in detail (so Mark).

Ver. 37. **And all the people of the country of the Gerasenes round about.** The marginal note to ver. 26 applies here also. Luke's account suggests a crowd increasing in size as the news spread. The reason for their request is mentioned by Luke only: **for they were holden with great fear.** They had feared the demoniac; but this was a superstitious fear, which was, however, shrewd enough to reckon the danger of losing earthly gains from the presence of such a worker of miracles. These people have their imitators in every age.

Ver. 38. **But the man,** etc. Notice that Luke characteristically tells of the return of our Lord (ver. 37), before he speaks of the request of the healed man, which of course preceded the return.—**That he might be with him.** The instinct of gratitude and personal affection prompted this request, which was doubtless all the more earnest since the people of the country rejected his deliverer.

Ver. 39. **Return to thy house.** Mark is fuller here.—**Throughout the whole city,** and 'in Decapolis' (Mark). Where Jesus Himself could teach, He frequently bade those whom He healed to hold their peace. Here where He was rejected, He commissioned the man who had been a terror to the neighborhood as a messenger of God's mercy. See further on Mark 5: 20.

Chapter 8: 40–56.

The Raising of the Daughter of Jaïrus, and the Healing of a Woman on the Way.

40 And as Jesus returned, the multitude welcomed
41 him; for they were all waiting for him. And behold,
there came a man named Jaïrus, and he was a ruler
of the synagogue: and he fell down at Jesus' feet,
42 and besought him to come into his house; for he had
an only daughter, about twelve years of age, and she
lay a dying. But as he went the multitudes thronged
him.

The Raising of the Daughter of Jaïrus, and the Healing of a Woman by the Way, vers. 40–56.

Parallel passages: Matt. 9: 18–26; Mark 5: 22–43. While the name of the place to which our Lord returned, is not given here, the fact that the people were waiting for Him suggests Capernaum (comp. Matt. 9: 1: 'His own city'). Jaïrus came to our Lord while He was at a feast in the house of Matthew (Matt. 9: 10–18), who probably lived in Capernaum, and this feast (chap. 5: 29–39) took place just after the return from the other side. The account of Luke agrees closely with that of Mark.

Ver. 40. **Welcomed him.** Lit., 'received Him.'—**Waiting for him.** His absence had been brief. Doubtless cases of sickness awaited Him. Some have thought that Jaïrus was among the number, and that his presence had caused additional interest. But this is opposed to Matt. 9: 18.

Ver. 41. **And behold.** See above. The place was the house of Levi (Matthew); comp. Matt. 9: 18.—**A man named Jairus.** The name is pronounced Ja-i'rus.—**A ruler of the synagogue.** Matthew: 'a ruler,' without mentioning the name.—**He fell down at Jesus' feet.** Matthew: 'worshipped Him,' which amounts to the same as the statements of Mark and Luke.

Ver. 42. **For he had an only daughter.** That she was the 'only' one is peculiar to Luke's account, as is also the statement in the third person. Matthew and Mark give the words of the ruler. All these variations show independence.—**About twelve years of age.** Mentioned later by Matthew and Mark.—**She lay a dying.** This form is also peculiar to Luke.—**The multitudes thronged him.** The presence of many at the house of Levi is indicated in the narratives, and the coming of Jaïrus would doubtless attract many more. As they went, there would, of course, be much excitement, in view of the extremity of the danger.

43 And a woman having an issue of blood twelve
years, which [1]had spent all her living upon physi-
44 cians, and could not be healed of any, came behind
him, and touched the border of his garment: and im-
45 mediately the issue of her blood stanched. And Jesus
said, Who is it that touched me? And when all de-
nied, Peter said, [2]and they that were with him, Master,

[1] Some ancient authorities omit *had spent all her living upon physicians, and.*
[2] Some ancient authorities omit *and they that were with him.*

Vers. 43–48. The Healing of the Woman with an Issue of Blood.

Ver. 43. **Having an issue of blood.** She was therefore ceremonially unclean (Lev. 15: 25; Deut. 24: 1). — **Twelve years.** The time is mentioned in all three accounts, and shows how hopeless her case seemed. There is a significance in the fact that this was the age of the ruler's daughter. — **Who had spent all her living,** etc. Luke, himself a physician, thus puts the case. The clause is omitted in the Vatican manuscript, and rejected by Westcott and Hort. But the authority against it is insufficient.

Ver. 44. **Came behind,** etc. It was not the lower hem of His garment which she touched, since it would have been difficult to stoop in such a crowd; but one of the tassels of the outer robe. 'As this robe, which was of a rectangular form, was worn like a woman's shawl, two of the corners being allowed to hang down close together on the back, we see the force of the expression *came behind*' (Godet). Luke simply states how the cure was effected. Mark tells of her thoughts. 'This is a most encouraging miracle for us to recollect, when we are disposed to think despondingly of the ignorance or superstition of much of the Christian world: that He who accepted this woman for her faith, even in error and weakness, may also accept them' (Alford).

Ver. 45. **Who is it that touched me?** Here again Mark's account is fuller: 'And straightway Jesus, perceiving in Himself that the power *proceeding* from Him had gone forth, turned Him about in the crowd, and said, Who touched my garments?' — **And when all denied.** It is not certain that the woman did so; she may have hidden herself in the crowd. — **Peter,** etc. Peculiar to Luke. The question of our Lord was to draw out the woman's faith. Mark's account implies that He knew who had done it. — **The multitudes press thee,** etc. 'Press' and 'crush' are strong terms. Some find here 'a solemn warning to all who crowd on Christ,' a rebuke to familiarity in hymns, etc. Peter in those days might have rebuked the crowd; our Lord did not. The touch of faith and the accidental touch differ: no virtue flows out in the case of the latter. The cure was not magical.

46 the multitudes press thee and crush *thee.* But Jesus
said, Some one did touch me: for I perceived that
47 power had gone forth from me. And when the woman
saw that she was not hid, she came trembling, and
falling down before him declared in the presence of
all the people for what cause she touched him, and
48 how she was healed immediately. And he said unto
her, Daughter, thy faith hath [1]made thee whole; go
in peace.
49 While he yet spake, there cometh one from the ruler

[1] Or, *saved thee.*

Ver. 46. **Some one did touch me: for I perceived,** etc. Notice the correct reading, as proving our Lord's knowledge of all the circumstances of the case.

Ver. 47. **Was not hid.** She felt that He knew of the cure He had wrought.—**She came trembling,** etc. Her faith was strong, but not unmixed with fear. She had doubtless been harshly treated by her physicians, she had spent all, she had been unclean for twelve years; what wonder that she trembled now!—**In the presence of all the people.** Peculiar to Luke, and significant. She sought a cure in secret, but is led to confess it openly. This our Lord desires and deserves. A caution to those believers who do not confess Him before men. Moreover, this had its purpose of blessing for the woman. Thus she could learn the power of faith, a knowledge that would remove any superstitious thought still lingering in her mind.

Ver. 48. **And he said unto her.** 'Be of good comfort' (cheer) is properly omitted; it was probably inserted from Matthew.—**Thy faith hath made thee whole.** The marginal rendering suggests the fuller sense of the term used. Not the garment, nor yet the touch, but the faith that led her to touch the garment.—**Go in peace;** lit., 'into peace,' as her abiding condition. An apocryphal book identifies this woman with Veronica, 'who, in the presence of Pilate, proclaimed Jesus' innocence in a loud voice, and on the way to Golgotha wiped His face with the handkerchief that is still preserved' (Van Oosterzee). But the superstition about Veronica's handkerchief finds here its fullest, yet kindest, rebuke. The faith that healed and the faith that saves have the personal Redeemer as the true object.

Vers. 49–56. The Raising of the Daughter of Jaïrus.

Ver. 49. **While he yet spake.** So Mark.—**There cometh one.** Mark is less definite.—**From the ruler of the synagogue's house.** This awkward rendering has been retained, probably, to indicate that the original phrase is like our colloquial one: 'from A's.'—**Thy daughter is dead; trouble not the Master.** The case seems now beyond His power to help.

of the synagogue's *house*, saying, Thy daughter is dead;
50 trouble not the [1]Master. But Jesus hearing it, an-
swered him, Fear not: only believe, and she shall be
51 [2]made whole. And when he came to the house, he
suffered not any man to enter in with him, save Peter,
and John, and James, and the father of the maiden
52 and her mother. And all were weeping, and bewailing
her: but he said, Weep not; for she is not dead, but
53 sleepeth. And they laughed him to scorn, knowing
54 that she was dead. But he, taking her by the hand,
55 called, saying, Maiden, arise. And her spirit returned,
and she rose up immediately: and he commanded that

[1] Or, *Teacher.* [2] Or, *saved.*

Ver. 50. **Hearing it.** See Mark 5: 36: 'not heeding,' or, 'overhearing.'—**Fear not: only believe.** So Mark.—**Made whole** (lit., 'saved'). Peculiar to Luke. The promise asked large faith from the father; but the miracle just wrought doubtless quickened Jaïrus' confidence.

Ver. 51. **And when he came to the house.** Mark is fuller here. The separation of the three disciples from the crowd seems to have taken place just before reaching the house. The rest of this verse points to what took place within (comp. Mark 5: 40). Since the 'mother' could not have been in the crowd outside.—**Not any man to enter in with him**, where the damsel was. He was already in the house. He had already stopped the crowd outside (Mark 5: 37); but meeting another within (as described in vers. 52, 53), those who could enter the chamber of death are singled out.

Ver. 52. **And all were weeping, and bewailing her.** Not simply the household, but the 'flute-players,' the professional mourners (Matt. 9: 23), were engaged in making this 'tumult' (Matthew, Mark).—**She is not dead**, lit., 'did not die,' **but sleepeth** By these words, 'Jesus means that, in the order of things over which He presides, death is death no longer, but assumes the character of a temporary slumber; John 11: 11, explained by ver. 14' (Godet).

Ver. 53. **And they laughed him to scorn.** So all three accounts, attesting the reality of her death.

Ver. 54. 'He put them all out' is to be omitted. Luke has already told of the separation within the house: while Mark, who had told how the crowd outside was prevented from entering, properly adds this (Mark 5: 40).—**Taking her by the hand.** An essential fact, stated by all three Evangelists.—**Maiden, arise.** Compare the Aramaic words cited by Mark (5: 41).

Ver. 55. **Her spirit returned.** She was restored to life. The

56 *something* be given her to eat. And her parents were amazed: but he charged them to tell no man what had been done.

CHAPTER 9: 1–6.

The Sending out of the Twelve.

9: 1 AND he called the twelve together, and gave them power and authority over all [1]devils, and to cure dis-

[1] Gr. *demons.*

various accounts leave no reasonable doubt that this is the meaning. The witnesses show great variety in detail; but the agreement in the main facts is nowhere more evident. The Evangelists believed, and sought to make others believe, that Jesus restored this child to life.—**That something be given her to eat.** 'Here also there appears in the miracle of the Saviour a trait of benevolence and provident care which forgets nothing, for which nothing is too trivial. Thus does He elsewhere take care that the broken pieces should be gathered; that Lazarus should be freed from the grave-clothes—at once a proof of the truth of the account, and of the completeness of the miracle' (Van Oosterzee).

Ver. 56. **But he charged them to tell no man what had been done.** To avoid unnecessary excitement, to prevent false Messianic hopes, this injunction was given. It agrees with the privacy enforced before working the miracle. The three Apostles were witnesses who should in due time announce and attest the power of Jesus. Doubtless the ruler and his family needed to be kept quiet. The news would spread rapidly enough (comp. Matt. 9: 26); their duty was to believe and obey, even when silence was commanded.

The Sending out of the Twelve, vers. 1–6.

Parallel passages: Matt. 10: 5–15; Mark 6: 7–13. The latter passage agrees almost exactly with Luke's account; Matthew (10: 16–42) adds a part of the discourse not given by the other two. From Matthew we learn that the miracle narrated in the last paragraph was followed immediately by others (Matt. 9: 27–34). From Mark (6: 1–6) we infer that our Lord then visited Nazareth and was again rejected (Matthew places this out of its order; 13: 54–58). Then began the third circuit through Galilee (Matt. 9: 35; Mark 6: 6), during which the Twelve were sent forth. They had been chosen some time before; see chap. 6: 13–16.

Ver. 1. **The twelve.** This brief form is several times used by Luke. Here none of the best manuscripts read 'disciples,' although Aleph and others substitute 'apostles.' The reading followed in the R. V. is abundantly attested.—**Power and authority.** As in chap.

2 eases. And he sent them forth to preach the kingdom
3 of God, and to heal [1]the sick. And he said unto them, Take nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two
4 coats. And into whatsoever house ye enter, there
5 abide, and thence depart. And as many as receive you not, when ye depart from that city, shake off the dust from your feet for a testimony against them.
6 And they departed, and went throughout the villages, preaching the gospel, and healing everywhere.

[1] Some ancient authorities omit *the sick*.

4: 36, the former is the exercise of power, the latter the authority on which it is based.—**To cure diseases.** Peculiar in this form to Luke.

Ver. 2. **To preach the kingdom of God.** Matthew: 'Preach, saying, The kingdom of heaven is at hand.'—**To heal the sick.** Some good authorities omit 'the sick,' which Luke, as a physician, might deem unnecessary.

Ver. 3. **Take nothing for your journey.** Make no preparation; go as you are, and expect to be provided for on your way. Comp. Matt. 10: 8–10.—**Neither staff.** Mark: 'save a staff only.' Each would have a staff; they were not to provide one. 'Staves' (A. V.) represents a reading corrected to correspond with Matt. 10: 10, and to avoid an apparent conflict with Mark 6: 8.—**Nor wallet.** So all three accounts. 'Scrip' (A. V.) is obsolete.—**Nor bread, nor money.** The details differ in the accounts; but the thought is the same: go out without any thought or care, expecting that everything needful will be provided for you.

Ver. 4. **And into whatsoever house,** etc. The previous inquiry, as to who was 'worthy' in each place (Matt. 10: 11), is not mentioned here.—**There abide, and thence depart.** This injunction was to prevent a waste of time in merely social and ceremonious visits.

Ver. 5. **And as many as receive you not.** In Mark the reference is to a place which rejects them; in Matthew to both places and individuals in a place. Here also both may be meant.—**Shake off the dust,** etc. A symbolical act, not uncommon among the Jews, and signifying the end of all intercourse, and a disavowal of any further responsibility.—**Against them.** More definite than Mark ('unto them').

Ver. 6. **And they departed,** etc. Luke's account of the labors of the Apostles presents nothing new, except the reference to their visiting each village: **throughout the villages,** village by village. Mark tells of the use of oil in healing the sick. Matthew says nothing about their labors, but adds a long discourse.

Chapter 9: 7–9.

The Alarm of Herod.

7 Now Herod the tetrarch heard of all that was done:
and he was much perplexed, because that it was said
8 by some, that John was risen from the dead; and by
some, that Elijah had appeared; and by others, that
9 one of the old prophets was risen again. And Herod
said, John I beheaded: but who is this, about whom
I hear such things? And he sought to see him.

Chapter 9: 10–17.

The Feeding of the Five Thousand.

10 And the apostles, when they were returned, declared

The Alarm of Herod, vers. 7–9.

Parallel passages: Matt. 14: 1–12; Mark 6: 14–29. The other two Evangelists give in this connection the particulars of the death of John the Baptist; Luke, who has given so full an account of his birth, only alludes to it.

Ver. 7. **Herod the tetrarch.** So Matthew, who gives this title in one instance only. Comp. chap. 3: 1.—**Heard of all that was done.** 'By Him' is a proper explanation, but not in the original. Herod heard of the miracles wrought by the Twelve, but thus '*His* name was spread abroad' (Mark).—**Because that it was said by some.** The difference of opinion only served to increase the perplexity of his bad conscience.—**That John was risen from the dead.** As already intimated, Luke does not tell of the death of John, but assumes as well known the fact that Herod had put him to death. Notice, however, ver. 9.

Ver. 8. **That Elijah had appeared.** Not, 'had risen,' for Elijah had not died.—**By others, that one of the old prophets was risen again.** Comp. Mark: 'And others said, *It is* a prophet, *even* as one of the prophets.'

Ver. 9. **And Herod said, John I beheaded,** etc. 'I' is emphatic, indicating terror of conscience at the past act.—**Who is this, about whom I hear such things?** 'In Luke it is the expression of uneasy uncertainty; in Matthew and Mark the fixed idea of an awakened conscience, that comes into view' (Van Oosterzee).—**And he sought to see him.** Peculiar to Luke; comp. chap. 23: 8.

The Feeding of the Five Thousand, vers. 10–17.

Parallel passages: Matt. 14: 13–21; Mark 6: 30–44; John 6: 1–13. The importance

unto him what things they had done. And he took them, and withdrew apart to a city called Bethsaida.
11 But the multitudes perceiving it followed him: and he welcomed them, and spake to them of the kingdom of God, and them that had need of healing he

of this miracle is evident not only from its character, but from the fact that it is the only one recorded by all four Evangelists. The definite statement of John (6: 4 fixes the time. It was the turning point in our Lord's public ministry. During the year which followed opposition increased, yet the event which opened the year of conflict was the token of great popularity. It was at the same time the sign of our Lord's sufficiency to meet the deepest hunger of the souls of all men. Those who have been fed with this living Bread feel little difficulty in accepting the narrative as true in its details. No rationalistic theory explains it. The history of Christ's people makes it the most probable of all the miracles, even though it is recognized as the most incomprehensible.

Ver. 10. **And the apostles**, etc. Mark also uses the term 'apostles' in this connection (but not afterwards), probably in view of their having been sent out just before. Luke calls them 'apostles' several times; Matthew gives the title only in connection with the list of names. John never uses the term.—**Declared unto him**, etc. Some place and time of rejoining Him had doubtless been agreed upon.—**Withdrew apart**; not, 'privately,' but with the disciples alone; comp. Mark 6: 31. The motive of this withdrawal was a desire to give rest to the *Twelve*, although Herod's perplexity (ver. 7) would make it prudent to avoid more crowded localities.—**To a city called Bethsaida.** Peculiar to Luke. The words translated: 'a desert place belonging to,' are not genuine, and were probably inserted to make the various accounts correspond. There need be no difficulty here. The Bethsaida spoken of was Bethsaida Julias, on the *eastern* side of the lake. The other Evangelists expressly state, that our Lord and His disciples went 'in a boat' thither; Luke omits all reference to this. As the Twelve had been preaching in Galilee, Eastern Bethsaida would be across the lake, and so situated, that the easiest way thither would be by sea, and yet that the multitudes could go on foot (Matthew, Mark) round the head of the lake. (It is doubtful whether there was another Bethsaida.) Comp. Mark 6: 45.

Ver. 11. **But the multitudes perceiving it followed him.** Mark is more graphic.—**He welcomed them**; as they had 'welcomed Him' (chap. 8: 40) on the other side of the lake. He seems to have come forth from retirement (Mark) on the high ground whence He had seen the crowds coming to Him (John). Whether the needed rest had been obtained or not, He both taught and healed them. It was for this that He welcomed them: 'He had compassion on them, because they were as sheep not having a shepherd' (Mark).

12 healed. And the day began to wear away; and the
twelve came, and said unto him, Send the multitude
away, that they may go into the villages and country
round about, and lodge, and get victuals:* for we
13 are here in a desert place. But he said unto them,
Give ye them to eat. And they said, We have no
more than five loaves and two fishes; except we should
14 go and buy food for all this people. For they were
about five thousand men. And he said unto his dis-
ples, Make them [1]sit down in companies, about fifty
15 each. And they did so, and made them all [1]sit down.
16 And he took the five loaves and the two fishes, and
looking up to heaven, he blessed them, and brake;
and gave to the disciples to set before the multitude.

* Instead of *victuals*, read *provisions*.—*Amer. Com.*
[1] Gr. *recline*.

Ver. 12. **And the day began to wear away.** Some such mark of time occurs in all the accounts, except that of John.—**And the twelve came, and said.** John's account shows that our Lord had purposed to work this miracle, and gives more details of the conversation with the disciples, Philip and Andrew being named.—**Send the multitude away,** etc. The accounts of Matthew, Mark and Luke here present great variety and yet remarkable agreement. They can scarcely have been taken from some common written source, still less likely is it that any one of them was taken from the other. The word rendered **victuals** is peculiar to Luke, and the American Company render it **provisions.**—**Here in a desert place,** *i. e.*, where there are no inhabitants, but 'much grass' (John 6: 10).

Ver. 13. **Give ye them bread.** 'Ye' is emphatic; a point of great significance.—**No more than five loaves and two fishes;** and these obtained from a lad who was there.—**Buy food for all this people.** Mark and John mention 'two hundred pennyworth.'

Ver. 14. **For there were about five thousand men.** Luke give the number, to show the impossibility of feeding them by natural means; John, in connection with their reclining on the grass; Matthew and Mark, to show the greatness of the miracle. Such variations are a strong proof of truthfulness.—**Make them sit down in companies, about fifty each.** Mark is still more exact. Orderliness is the chief point; not a running after the loaves and fishes.

Ver. 15. **And they did so.** After the teaching and healing, there would be little difficulty in securing the obedience of the multitudes.

Ver. 16. **And he took the five loaves,** etc. Each of the acts

17 And they did eat, and were all filled: and there was taken up that which remained over to them of broken pieces, twelve baskets.

Chapter 9: 18–27.

The Confession of Peter.

18 And it came to pass, as he was praying alone,* the disciples were with him: and he asked them, saying,

* Instead of *alone* read *apart.*—*Am. Com.*

here mentioned occurs in the institution of the Lord's Supper, to which this miracle points. The three most significant acts, according to the Greek construction, are the blessing (giving thanks, John), the breaking, and the giving. The tense is different in the last verb, indicating a continuous giving. Our Lord continued to give so long as the Twelve came to obtain supply for the multitude. It was not until they had been trained for some time, and sent forth to preach, that the privilege of thus ministering was accorded to them.

Ver. 17. **Were all filled.** The full supply is emphasized by all the Evangelists, all of whom, in varied phrase, state the fact that there remained and were gathered **of broken pieces, twelve baskets.** The R. V. avoids the use of the word 'fragments:' the pieces were such as came from the disciples' hands, not the waste and crumbs. These 'broken pieces' were doubtless for future use; comp. John 6: 12. It is significant that Luke, who says nothing of the second feeding of the four thousand, uses the word for 'baskets,' which all three Evangelists employ in telling of this miracle, and not the one which Matthew and Mark each uses twice in speaking of the other miracle. This is the more remarkable, as we have four accounts of the one miracle, two of the other, and two allusions to both. In all, this distinction is preserved. This miracle, so profound in its meaning, the only one mentioned by all the Evangelists, is the rock on which all destructive criticism makes shipwreck. Where God would give bread, such critics find a stone, a stone of stumbling.—Luke does not mention the walking on the sea; see next paragraph.

The Confession of Peter, vers. 18–27.

Parallel passages: Matt. 16: 13–28; Mark 8: 27–38. Luke is much briefer than Matthew and Mark. He omits the promise to Peter (with Mark), and also the rebuke of Peter, which Mark retains, and gives no hint as to the locality.

Chronology. The events intervening between the feeding of the five thousand and the confession of Peter were numerous and important. The other three Evangelists all tell of Christ's walking on the sea during the night after the first miracle of the loaves. Arriving at Capernaum, He delivered a discourse there (John 6: 22–71).

19 Who do the multitudes say that I am? And they
answering said, John the Baptist; but others *say*,
Elijah; and others, that one of the old prophets is
20 risen again. And he said unto them, But who say
ye that I am? And Peter answering said, The Christ

The Passover (one year before His death) was at hand (John 6: 4). This year was virtually one of persecution. The effect was to lead our Lord into retirement, and to bring out plainer declarations to the disciples. Matthew (chaps. 15, 16) and Mark (chaps. 7, 8) tell how he passed into the coasts of Tyre and Sidon, returning to Decapolis, feeding the four thousand there, sailing to Magadan, where new opposition encountered Him, then re-crossing the lake, when an opportunity was afforded Him of warning His disciples against the leaven of the Pharisees and Sadducees, journeying from Bethsaida Julias, near which they had landed, to the region of Cæsarea Philippi, where the *confession of Peter* was made. All these intervening events are passed over by Luke. But unless we know of the previous and growing hostility narrated by the other Evangelists, the prediction of ver. 22 seems abrupt, and ver. 21 inexplicable. Thus the Gospels supplement each other, but with no evidence of such a purpose on the part of the Evangelists. This particular gap in the narrative 'supplies a strong argument against the theory that St. Luke was guided throughout by one fixed purpose, that of giving prominence to all acts and sayings which concerned the Gentiles. The missing portion expressly describes the proceedings of our Lord in heathen and semi-heathen districts, Phœnicia, North Galilee and Decapolis, and would have been especially interesting and important to the Evangelist, assuming his views to be such as are attributed to him by a certain school of critics' (Bible Commentary).

Ver. 18. **As he was praying alone**, or, 'apart.' Peculiar to Luke. The prayer was a preparation for the revelation. The disciples joined Him, and 'in the way' (Mark) the conversation took place. —**Who do the multitudes say that I am?** Matthew: 'that the Son of man is?'

Ver. 19. **John the Baptist—Elijah—one of the old prophets.** Comp. vers. 7, 8. 'The question addressed to the disciples is designed, first of all, to make them distinctly conscious of the wide difference between the popular opinion and the conviction at which they have themselves arrived; next, to serve as a starting point for the first communication which Jesus is about to make respecting the manner in which the work of the Christ is to be accomplished' (Godet).

Ver. 20. **But who say ye that I am?** 'Ye' is emphatic; personal confession is called for. Peter is the spokesman for the others, when he says: **The Christ of God.** Comp. the fuller statement in Matt. 16: 16, showing that the confession of the Person of Christ is the result of a revelation from God. How His Messianic work was to be accomplished is next revealed to the disciples by our Lord Himself.

21 of God. But he charged them, and commanded *them*
22 to tell this to no man; saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third
23 day be raised up. And he said unto all, If any man would come after me, let him deny himself, and take
24 up his cross daily, and follow me. For whosoever would save his [1]life* shall lose it; but whosoever shall lose his [1]life* for my sake, the same shall save it.

[1] Or, *soul.* * Strike out the margin.—*Am. Com.*

Ver. 21. **But he charged them**, etc. They were to keep silent, because of the rejection which was to take place. They themselves were not yet fitted to announce the Messiahship of Jesus. Comp. the rebuke of Peter (Matthew, Mark). But as the tide of popularity had turned, the confession at this time implied a high degree of loyalty and faith.

Ver. 22. **The Son of man must suffer many things.** Comp. chap. 24: 26. The 'many things' doubtless include all that was thenceforward endured under the shadow of the cross, as well as the more pronounced sorrows of the closing scenes of our Lord's life.—**And be rejected of the elders**, etc. All three classes of the Sanhedrin are mentioned, as in the other accounts. Accustomed as we are to regard the Jewish rulers as hostile to Christ, we can scarcely conceive how startling this announcement was to those who expected the chosen people to accept the Messiah.—**And be killed**; as predicted (Isa. 53: 4-10; Dan. 9: 26); comp. the phrase 'the Lamb of God' (John 1: 29).—**And the third day be raised up.** The first announcement of the resurrection, except that one which the disciples failed to understand during our Lord's life: 'Destroy this temple, and in three days I will raise it up' (John 2: 19).

Ver. 23. **And he said unto all.** Comp. Mark 8: 34.—**If any man would come after me.** A fresh challenge to those who were then following Him.—**Let him deny himself.** No longer have self as the supreme object; relinquish whatever interferes with the higher object that becomes supreme.—**Take up his cross.** The person to be crucified usually bore the cross. Those who become Christ's disciples must be ready to endure for His sake, even unto death. No special form of endurance is referred to, and whatever tests of endurance are needed, the Master gives us in our lives.—**Follow me.** This points to continued following; in the path of suffering, indeed, but in the way of holiness, and unto glory.

Ver. 24. **Whosoever would save his life**; in the lower sense, the outward, earthly life. A double sense of the word 'life' must be accepted.—**Shall lose it**; in the truer sense. The inward spiritual

25 For what is a man profited, if he gain the whole world,
26 and lose or forfeit his own self? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and *the glory* of the Father, and of the holy
27 angels. But I tell you of a truth, There be some of them that stand here, which shall in no wise taste of death, till they see the kingdom of God.

life, beginning here in faith, and to be perfected in faith, is lost, because the lower life is supreme.—**For my sake.** This shows how the double meaning of the word 'life' is to be distributed; it has the higher sense in the second part of each clause. Whosoever, making Christ supreme in his heart, is willing to lose the lower life for His sake, shall find the true life. The standard is not too high.

Ver. 25. **For what is a man profited**; in view of the fact that gaining the earthly life may be the loss of true life, as proven by ver. 26.—**Lose or forfeit his own self.** This shows what is meant by the word 'life' in ver. 24. In that verse and in the parallel passages the American Company properly object to the marginal rendering 'soul.' The gain of the world is only apparent; nothing can make amends for the real, irretrievable loss of spiritual and eternal life, which is the loss of the real self.

Ver. 26. **For whosoever shall be ashamed**, etc. This would manifest itself in a desire to save the lower life, or in an unwillingness to subordinate it to Christ.—**Shall the Son of man be ashamed, when he cometh**, etc. Luke's account is fullest in this clause. Meyer: 'The glory is three-fold: (1) *His own*, which He has of and for Himself as the exalted Messiah; (2) *the glory of God*, which accompanies Him as coming down from God's throne; (3) *the glory of the angels*, who surround Him with their brightness.'

Ver. 27. **Some of them that stand here**; the Twelve and others also (ver. 23).—**In no wise taste of death.** The figure is that of a bitter cup.—**Till they see the kingdom of God.** Matthew and Mark are more full, and seem to distinguish the event here referred to from the coming of the Son of man in His own glory (ver. 26). Whatever is here meant must have occurred before the death of all present on that occasion. Hence we do not explain it as referring to the Second Advent, nor to the Transfiguration (a temporary appearance,)but to the establishment of the new dispensation, the coming of the kingdom of heaven. The more precise reference is probably to the destruction of Jerusalem, which ended the external form of the old dispensation. John survived this. The connection of thought with the sufferings of our Lord at Jerusalem favors this view. The Resurrection and the day of Pentecost were witnessed by all the dis-

Chapter 9: 28–36.

The Transfiguration.

28 And it came to pass about eight days after these
sayings, he took with him Peter and John and James,
29 and went up into the mountain to pray. And as he
was praying, the fashion of his countenance was al-
tered, and his raiment *became* white *and* dazzling.

ciples except Judas, and the point of the prediction is taken away by referring it to either of them. Possibly no single event is meant, but the gradual incoming of Christianity during the period before the destruction of Jerusalem. See on Mark 9: 1.

The Transfiguration, vers. 28–36.

Parallel passages: Matt. 17: 1–9; Mark 9: 2–8. None of the accounts tells of any occurrence between the last discourse and the Transfiguration. The primary purpose of the Transfiguration was probably to give consolation to our Lord Himself at this crisis in His earthly life, when the path of suffering opened so clearly before Him. But as the disciples were to follow Him, they too needed a supernatural testimony and pledge of the glory which had been predicted in connection with the suffering. According to tradition, 'the mountain' was Mount Tabor in Galilee. But it is far more probable that it was Mount Hermon. The latter was near Cæsarea Philippi; it was very 'high' (Matthew, Mark), and being uninhabited, better fitted for so remarkable an occurrence, the knowledge of which was to be kept concealed for a time (ver. 36). Mount Panium and other places have also been suggested. The time was probably at night, since the withdrawal to the mountain was also for prayer (ver 28), and our Lord seems to have frequently spent the night in devotion. Moreover, the disciples were heavy with sleep (ver. 32), and the descent took place the next day (ver. 37). Such an appearance would be more striking at night; and, if Mount Hermon was the scene, the snow would add additional lustre.

Ver. 28. **About eight days**; about a week, 'after six days' (Matthew, Mark).—**Peter and John and James.** 'James' is placed second in the other accounts. The four fishermen, called about the same time, though previously acquainted with Jesus, were the more intimate companions of our Lord. They are always named first in the list of the apostles; all four heard the discourse on the Mount of Olives (chap. 21), and the three here mentioned were nearest to our Lord in Gethsemane (Matt. 26: 35). Peter was the leader; John and James were probably relatives of Mary—at all events, the latter was the first to suffer martyrdom, and the former long survived all the rest.

Ver. 29. **As he was praying.** The prayer and the Transfiguration are closely connected. But the latter was more than the glori-

30 And behold, there talked with him two men, which
31 were Moses and Elijah; who appeared in glory, and
spake of his [1]decease which he was about to accom-
32 plish at Jerusalem. Now Peter and they that were
with him were heavy with sleep; but [2]when they
were fully awake, they saw his glory, and the two

[1] Or, *departure.* [2] Or, *having remained awake.*

fied appearance of rapt devotion.—**Was altered.** Luke does not use the word translated. 'transfigured,' possibly because it would suggest to his readers the fables about the *metamorphoses* of heathen deities.—**And his raiment became** (better than 'was') **white and dazzling.** The plain statements of the Evangelists oppose all those views which explain the occurrence as a mere vision of the three disciples. There was a change in our Lord Himself, and to this were added external phenomena worthy of the occasion. 'At His baptism Jesus had as the Son of man entered that new kingdom of God upon earth, which He Himself had founded. But at the Transfiguration He had reached the period of His history, when, having fully shown His *active* obedience, He was to display chiefly His *passive* obedience. This may be described as a season of rest in His half-accomplished victory' (Gerlach).

Ver. 30. **And behold, there talked with him two men.** This seems to indicate that the persons were not recognized at first — **Moses and Elijah.** 'Moses and Elijah were the two most zealous and powerful servants of God under the Old Covenant. Moreover, both of them had a privileged end. Elijah, by his ascension, was preserved from the unclothing of death; there was something equally mysterious in the death and disappearance of Moses. Their appearing upon the mountain is perhaps connected with the exceptional end of their earthly life' (Godet). To deny the possibility of this appearance is to deny the supernatural; to deny its probability is to deny the position of Jesus.

Ver. 31. **Who appeared in glory.** In the brightness which surrounded our Lord, resembling the Shekinah of the Old Covenant.—**And spake of his decease.** Peculiar to Luke. It means His death, although it probably includes the Resurrection and Ascension. —**Which he was about to accomplish at Jerusalem.** Matthew (16: 21) tells that 'Jerusalem' had already been pointed out to the disciples as the place where He should suffer. The cross thus appears even on the Mount of Transfiguration, as necessary, as the way to glory. No doubt these two persons, really present, were given instruction in regard to the meaning of our Lord's work. Comp. especially 1 Pet. 1: 10–12.

Ver 32. **Heavy with sleep.** It was probably at night, and their drowsiness was natural.—**When they were fully awake,**

33 men that stood with him. And it came to pass, as
they were parting from him, Peter said unto Jesus,
Master, it is good for us to be here: and let us make
three [1]tabernacles; one for thee, and one for Moses,
and one for Elijah: not knowing what he said.
34 And while he said these things, there came a cloud,
and overshadowed them: and they feared as they

[1] Or, *booths.*

or, as seems preferable, 'having remained awake,' sleeplessly watching. In either case, it is evident that this was not a vision of half-sleeping men.

Ver. 33. **As they were parting.** This particular, peculiar to Luke, explains the language of Peter. He wished to detain the two representatives of the Old Covenant.—**Peter said unto Jesus**, etc. A comparison of the accounts indicates that the words of Peter were prompted by a variety of motives: the glory was dazzling, and he would retain it, though he scarcely knew what he was saying in his fear and exaltation; the privilege of such a sight he would longer enjoy, and such choice companionship he was anxious to retain. The mistake was, he wanted to enjoy the glory, and not go down to the duties and dangers of his discipleship. Yet the conversation of Moses and Elijah pointed to these trials, rather than to present enjoyment.—**Three tabernacles**; or, 'booths.' 'It is one of those remarkable coincidences of words which lead men on, in writing, to remembrances connected with those words, that in 2 Pet. 1: 14, 15, *tabernacle* and *decease* have just been mentioned before the allusion to this event' (Alford). Peter seems to have thought, if his thought took coherent form, of a kingdom of enjoyment with these three great characters as its King, lawgiver, and preacher. The supernatural appearance was designed to remove from the minds of the disciples such erroneous views of the kingdom of heaven; yet Peter, even then and there, expresses them. The statement: **not knowing what he said**, (literally, 'saith'). Even with the explanation, Peter's suggestion was not well considered. Great privilege is sometimes, for our narrow souls, a kind of intoxication.

Ver. 34. **There came a cloud.** This was the last stage of the manifestation. Matthew says that it was 'bright.' Such a cloud was a visible sign of the presence of God; a symbol of the glory of the New Testament Church, and a type of that of the New Jerusalem. 'If we may so say, light is God's shade. He is invisible through excess of light; He dwells in a privacy of glorious light' (Wordsworth). —**And they** (*i. e.*, the disciples) **feared as they** (*i. e.*, Moses, Elijah, and our Lord) **entered the cloud.** The received text points to different persons in the word 'they.' This reading is not so well

35 entered into the cloud. And a voice came out of the
cloud, saying, This is [1]my Son, my chosen: hear ye
36 him. And when the voice [2]came, Jesus was found
alone. And they held their peace, and told no man
in those days any of the things which they had seen.

CHAPTER 9: 37–45.

The Healing of the Demoniac Boy, and the Effect of the Miracle.

37 And it came to pass, on the next day, when they
were come down from the mountain, a great multitude

[1] Many ancient authorities read *my beloved Son.* See Matt. 17: 5; Mark 9: 7.
[2] Or, *was past.*

supported as another which admits of a reference to the disciples. Yet the early variation of reading shows how the passage was understood. The fear was a growing one, beginning as they saw the company (Mark), increasing as that company entered the cloud (Luke), culminating as the voice was heard (Matthew).

Ver. 35. **And a voice**, etc. The culmination of the manifestation, in the audible presence of Jehovah, coming from the visible Shekinah, giving a solemn attestation to the Son of man.—**My Son, my chosen.** Probably the words were not spoken in Greek, and the actual word used might be translated into Greek by either of the terms, 'beloved' or 'chosen.' The marginal reading is well supported, but was probably occasioned by the parallel passages.—**Hear ye him.** This command exalts the Son as Lawgiver and Prophet above Moses and Elijah.

Ver. 36. **And when the voice came.** Luke is quite brief here, and omits the command to be silent, but suggests it by mentioning the result: **they held their peace**, etc. The gospel could be fully proclaimed only after the resurrection; and this scene might be misused before that event. The same little company must fall asleep in Gethsemane, before they were prepared to tell what they saw on the Mount, where they remained awake.

The Healing of the Demoniac Boy, and the Effect of the Miracle, vers. 37–45.

Parallel passages: Matt. 17: 14–23; Mark 9: 14–32. Luke is briefest; Mark, most detailed. After privilege came conflict. Luke, however, omits all reference to the dispute between the nine disciples and the Scribes. The symptoms in this case of possession were those of epilepsy. 'What a contrast for Jesus between the hours of divine peace which He had just spent in communion with heaven, and the spectacle of the distress of this father, and of the various passions which were raging round him' (Godet).

38 met him. And behold, a man from the multitude
cried, saying, [1]Master, I beseech thee to look upon
39 my son; for he is mine only child: and behold, a
spirit taketh him, and he suddenly crieth out; and it
[2]teareth him that he foameth, and it hardly departeth
40 from him, bruising him sorely. And I besought thy
41 disciples to cast it out; and they could not. And
Jesus answered and said, O faithless and perverse
generation, how long shall I be with you, and bear
42 with you? bring hither thy son. And as he was yet
a coming, the [3]devil [4]dashed him down, and [5]tare

[1] Or, *Teacher.* [2] Or, *convulseth.*
[3] Gr. *demon.* [4] Or, *rent him.* [5] Or, *convulsed.*

Ver. 37. **On the next day.** Peculiar to Luke.—**A great multitude met him.** Comp. Mark 9: 14, 15.

Ver. 38. **A man from the multitude.** Luke's phrase is peculiar.—**Master, I beseech thee to look upon my son.** Each Evangelist shows independence in giving the language of the distressed father.—**For he is mine only child.** Peculiar to Luke.

Ver. 39. **And behold, a spirit taketh him, and he suddenly crieth out,** *i. e.*, the *child.* The rapid change of subject, first the spirit, then the child, then the spirit again, shows the intimate connection of possessed and possessing.—**Bruising him sorely.** So all the accounts substantially.

Ver. 40. **And I besought thy disciples.** The nine who remained below. 'Mistrust had been sown, discord awakened, perhaps already scoffing speeches thrown out; it was high time that the Saviour should intervene, when it appeared in so striking a manner that His disciples even yet were very little suited to work independently even for so short a time' (Van Oosterzee).

Ver. 41. **O faithless and perverse generation.** 'Faithless' is equivalent to 'unbelieving.' The accounts agree closely in the report of our Lord's rebuke, which must have made a profound impression. It was addressed to all who were present, since all, though in different degrees, deserved the language. Indeed it was an apt characterization of the entire Jewish people at that time.—**How long,** etc. The language, not of an unholy impatience, but of the holy opposition to such unbelief. The feeling was doubtless the more intense after the communion with the Father on the mount.

Ver. 42. **And as he was yet a coming,** etc. As already intimated, the symptoms are those of epilepsy.—**But Jesus rebuked the unclean spirit.** At this point Mark (9: 21–27), inserts many details, some of a graphic and touching character. It is difficult to

him grievously. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father.
43 And they were all astonished at the majesty of God.
But while all were marvelling at all the things
44 which he did, he said unto his disciples, Let these words sink into your ears: for the Son of man shall
45 be delivered up into the hands of men. But they understood not this saying, and it was concealed from them, that they should not perceive it: and they were afraid to ask him about this saying.

believe that Luke would have omitted these, had he been in possession of the Gospel of Mark.

Ver. 43. The division of the verses is unfortunate; the first clause of this verse should be joined with ver. 42; see the paragraph in the R. V.—**And they were all astonished.** The multitude in contrast with the disciples.—**At the majesty of God,** as displayed in this miracle.—**But while all were marvelling.** Quite indefinite. The conversation took place on the private journey to Capernaum, as we learn from the other accounts.

Ver. 44. **Let these words,** etc. The original gives an emphasis brought out by rendering as follows: 'As for you, let,' etc. The disciples are meant. From Mark 9: 31 we infer, that, during the journey, our Lord gave repeated and extended intimations of His death, to prepare His disciples for the journey towards Jerusalem. 'These words' refers to these intimations.—**For the Son of man shall be,** 'is about to be,' etc. They should take heed, because the time of fulfilment was approaching. Others refer these words to the eulogies of the people (ver. 43). 'The disciples are to bear in memory these admiring speeches on account of the contrast in which His own fate would now appear with the same. These are therefore to build no hopes upon them.' Meyer. But the very next paragraph shows that they already overestimated worldly applause, and the contrast is far from being obvious.

Ver. 45. **It was hid from them, that they should not perceive it.** Peculiar to Luke. The meaning is plain. They were not permitted to understand the whole meaning. Only those who fail to notice the necessity for careful training in the case of the disciples, will doubt the *gracious* character of this method of concealing in order to reveal.—**And they were afraid to ask him about this saying.** Their state of mind, at this time, was not praiseworthy, as appears from the paragraphs which follow, in all three accounts. They feared to ask, doubtless in part, because they were unwilling to know how much this prediction meant.

Chapter 9: 46–50.

The Disciples Rebuked for their Emulation and Exclusiveness.

46 And there arose a reasoning among them, which of
47 them should be [1]greatest.* But when Jesus saw the reasoning of their heart, he took a little child, and set
48 him by his side, and said unto them, Whosoever shall receive this little child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is [3]least among you all, the same is great.

[1] Or, *greater.* * For *should be greatest* read *was the greatest.*—*Am. Com.* [3] Or, *lesser.*

The Disciples Rebuked for their Emulation and Exclusiveness, vers. 46–50.

Parallel passages: Matt. 18: 1–5; Mark 9: 33–49. Luke's account is very brief. In Matthew we find a long discourse connected with this incident, portions of which are given by Mark in connection with the occurrence mentioned here in vers 49, 50. The disciples are represented, in all the accounts, as lacking in humility, and the dispute among them seems to have been a serious one. The place was Capernaum, where the temple tax had been demanded of our Lord (Matthew).

Ver. 46. **There arose a reasoning among them.** 'In the way' (Mark), probably on the journey from Hermon to Capernaum.—**Which should be greatest**; lit., 'greater.' (The rendering of the Amer. Revisers: 'was the greatest,' is less literal in form, but seems to present the sense more correctly.) In the Messianic kingdom (Matthew). The privileges accorded to the three disciples on the mount, and the inability of the others to cure the lunatic boy, probably occasioned the discussion.

Ver. 47. **But when Jesus saw**, etc. This dispute was not an open one in His presence, but perceived by Him and brought to judgment. Luke notes the perception of their thought; Mark, the way in which the matter was brought up by our Lord; Matthew, their submission of the question to His decision.—**A little child.** This was 'in the house,' and the child may have been the son of one of the Apostles; tradition says it was Ignatius of Antioch.—**And set him by his side**; as if to show how closely He identified Himself with children.

Ver. 48. **Shall receive this little child in my name**, etc. The child in its weakness and humility represents the humble and dependent, as well as those young in years (Matt. 18. 3, 4), but these

49 And John answered and said, Master, we saw one
casting out [1]devils in thy name; and we forbade him,
50 because he followeth not with us. But Jesus said
unto him, Forbid *him* not: for he that is not against
you is for you.

[1] Gr. *demons.*

when received in Christ's name represent Christ Himself —**Receiveth him that sent me.** He who identifies Himself with children also identifies Himself with God. Only the mystery of Christ's Passion can explain that parodox.—**For he that is least,** etc. To humbly take the lowest place is to be really great. This is the law of Christ's kingdom, constantly repeated, and finding its ground in our Lord's own life and work. Comp. chap. 22: 26.

Ver. 49. **And John answered.** This suggests that the case in question was related in principle to the previous one. The same jealousy and rivalry would lead them to forbid this man, and John was open to such feelings (comp. ver 54).—**Casting out devils in thy name.** That he succeeded is implied.—**We forbade him.** The oldest authorities give, both here and in Mark, the form: 'were forbidding.' This suggests more fully the question: 'Were we right in doing this?'—**Because he followeth not with us.** It was the authority of the Twelve, not of the Master, that was involved.

Ver. 50. **He that is not against you is for you.** This reading is to be accepted, and it presents substantially the same thought as that of the A. V. (and of Mark 9: 40). The disciples ('you') represent Christ and His people ('us'). In the aphorism in chap. 11: 23: 'He that is not with me is against me,' the personal relation to Christ is involved. This passage 'would apply to brethren who, while separated from us ecclesiastically, are fighting with us for the cause of Christ; whilst the latter would apply to men who, although belonging to the same religious society as ourselves, are sapping the foundations of the gospel. We should have the sense to regard the first as allies, although found in a different camp; the others as enemies, although found in our camp' (Godet).

Chapter 9: 51—18: 14.

This division of the Gospel of Luke, embracing nearly one-third of the whole, contains for the most part matter peculiar to this Evangelist. A number of the incidents probably belong to an earlier period of the history. A few of these are mentioned by Matthew and Mark, though the greater number even of these are peculiar to this account. But the larger portion of this division belongs to that part of our Lord's life *passed over in silence by Matthew and Mark.* John indeed tells us of much that occurred during this period; but he does not give a parallel account. Many theories have been suggested; our view is as follows: This division treats in the main of that part of the

Chapter 9: 51–56.

The Rejection at a Samaritan Village.

51 And it came to pass, when the days [1] were well-nigh come that he should be received up, he stedfastly set

[1] Gr. *were being fulfilled.*

life of our Lord on earth, between the close of His ministry in Galilee and the *last journey* from Peræa (beyond Jordan) to Jerusalem, covering a period of nearly six months. The reasons for this opinion are: that chap. 9: 51 can only refer to the *final* departure from Galilee (Matt 19: 1; Mark 10: 1), and this departure seems to have been shortly before the sudden appearance of our Lord in Jerusalem at the Feast of Tabernacles (John 7: 14); it is indeed possible that our Lord returned to Galilee after this visit; but of this there is no positive evidence. On the other hand, the blessing of the little children (chap. 18: 15), where the parallel with Matthew and Mark is renewed, undoubtedly took place just before the last solemn journey from Peræa to Jerusalem and to death. From John's account we learn that during this period our Lord appeared again in Jerusalem. In fact, that Gospel alone tells us of His journeyings to avoid the hostility of the Jews. Neither Matthew nor Mark implies that the journey from Galilee to Jerusalem, alluded to in chap. 9: 51, was a direct one, while both state that such a journey was undertaken about this time.

All who love the lessons of our Lord should rejoice that we have in this Gospel so much that is not only peculiar, but important. The parables of this division are especially interesting, because uttered at a time when both the hostility of the Jews and the training of the disciples called for truth more distinctively Christian. As in one sense the journey to death begins with this division, so do we here approach more closely the central truths of the gospel which centres in that death. The special questions of chronology will be discussed under the separate paragraphs; but certainty on these points is impossible.

The Rejection at a Samaritan Village, vers. 51–56.

The journey to Jerusalem spoken of in ver. 51 was probably that to the Feast of Tabernacles; but in a wider sense, it was the final departure from Galilee to death at Jerusalem, since from this time on our Lord was rejected and persecuted openly by the Jews. The direct route was through Samaria, and on the way this incident occurred. Some indeed suppose that our Lord did not after this rebuff actually pass through Samaria, but skirted the borders between it and Peræa; of this, however, there is no positive evidence. The incident is peculiar to Luke's account.

Ver. 51. **When the days were well-nigh come.** As the margin indicates, this is a paraphrase for 'were being fulfilled.' When the time was near, when the days of the final period were come, not when the time itself had come.—**That he should be received up**, *i. e.*, into heaven. The clause cannot mean that the days of His favorable reception in Galilee were at an end. The apparent difficulty, that His Ascension did not take place until months afterwards, is met

52 his face to go to Jerusalem, and sent messengers be-
fore his face: and they went, and entered into a vil-
lage of the Samaritans, to make ready for him.
53 And they did not receive him, because his face was
54 *as though he were* going to Jerusalem. And when his
disciples James and John saw *this*, they said, Lord,
wilt thou that we bid fire to come down from heaven,

at once by considering that the Evangelist does not imply an immediate ascension, but rather regards the history from this point as a journey to death and subsequent glorification.—**He stedfastly set his face.** He not only *had*, but *showed* the fixed purpose, **to go to Jerusalem.** He saw what was before Him there, and went forward to meet it.

Ver. 52. **Messengers.** Supposed, but without reason, to have been the two sons of Zebedee.—**Samaritans.** 'It is remarkable that the words "Samaria" and "Samaritan" do not occur at all in St. Mark, and in St. Matthew in one passage only (Matt. 10: 5), and then in the command given to the Twelve, that they were not to enter into any city of the Samaritans. St. Luke, on the other hand, seems to have carried his inquiries into that country, and to have treasured up whatever he could find of our Lord's acts and words in relation to it' (Plumptre). The discussion of the religious character of the Samaritans properly belongs to the comments on John 4.—**To make ready for him.** To provide food and shelter for Him and the large party accompanying Him. Yet they probably also announced His coming as the Messiah; since in Samaria this was not concealed (John 4: 26) as in Judæa and Galilee.

Ver. 53. **And they did not receive him.** Refused to grant the needed accommodations. This was doubtless done through the messengers. Of course they thus rejected Him as the Messiah. 'The bigoted opposition to the Jewish religion, which is here spoken of, would be very likely to exist much more strongly in some places than in others, and would be sure to be strongest of all in a country village. In these days a Frank, to whom would be accorded admission into a mosque in Constantinople, would be pelted and followed with execrations in a Mohammedan village' (*Bible Commentary*).—**As though he were going.** 'As though he were' is supplied in translating. The ground of rejection was that His going *to Jerusalem* (not to Gerizim) as the Messiah opposed their Samaritan expectations. What humiliation for the King of heaven that He was refused lodging in an unnamed village! But it was met with love, not with anger.

Ver. 54. **Saw this.** On the return of the messengers. Probably the company was now very near the village, and may have noticed some signs of opposition from the inhabitants. Comp. Acts 8: 14–17, where John's apostolic visit to Samaria is mentioned.—'Even as Elijah

55 and consume them[1]? But he turned, and rebuked
56 them[2]. And they went to another village.

Chapter 9: 57–62.

Following Christ.

57 And as they went in the way, a certain man said unto him, I will follow thee whithersoever thou goest.

[1] Many ancient authorities add *even as Elijah did.*

[2] Some ancient authorities add *and said, Ye know not what manner of spirit ye are of.* Some, but fewer, add also *For the Son of man came not to destroy men's lives, but to save them.*

did' (2 Kings 1: 10, 12). This clause is wanting in Aleph, B, and other important authorities, though found in ancient versions. It was readily supplied.

Ver. 55. 'Ye know not what manner of spirit ye are of.' All the words of our Lord's rebuke (vers. 55, 56) are omitted in the best manuscripts, but found in many early versions. Some take the clause as a question: Know ye not what manner of spirit, etc. The thought is: 'Ye know *not* of what spirit you are the instruments when speaking thus; you think that you are working a miracle of faith in my service, but you are obeying a spirit alien from mine. (Godet, following Augustine and Calvin.)

Ver. 56. The first part of this verse is even less supported than the doubtful passages of vers. 54, 55.—**And they went to another village.** This may not have been a Samaritan village, as they probably had just entered Samaria.

Following Christ, vers 57–62.

Parallel passage: Matt. 8: 19–22 The main difficulty is one of chronology. Matthew places this incident in connection with the departure to Gadara. In favor of the position in this Gospel is the fulness of Luke's account; in favor of that of Matthew, his mention of one who was a 'scribe.' Such language from a 'scribe' was more probable at the earlier point. The theory that such an incident occurred twice, is highly improbable. There was no reason why Matthew should insert it out of its place; but is so appropriate here, where our Lord's *final departure* from Galilee is spoken of, that Luke probably placed it here for that reason. Luke, however, mentions a case (vers. 61, 62) to which Matthew does not refer.—These conversations have one common lesson: conditional following of Christ is impossible The three chief impediments here illustrated are: earthly desire, earthly sorrow, earthly affection.

Ver. 57. **As they went in the way.** Quite indefinite.—**A certain man.** According to Matthew, the man was a 'scribe.' The indefinite form permits us to suppose that the conversation is placed by Luke out of its proper chronological order. But this position shows that Luke did not regard any of these questioners as called to be Apostles. Lange conjectures this.

58 And Jesus said unto him, The foxes have holes, and
the birds of the heaven *have* [1]nests; but the Son of
59 man hath not where to lay his head. And he said
unto another, Follow me. But he said, Lord, suffer
60 me first to go and bury my father. But he said unto
him, Leave the dead to bury their own dead; but go

[1] Gr. *lodging-places.*

Ver 58. **The foxes have holes**, etc. 'Holes,' *i. e.*, 'caves,' 'dens,' etc.—**Nests.** More literally, 'lodging-places,' places where they roost. These two lower orders of animals find their regular places of shelter.—**But the Son of man.** The term applied to none other than our Lord, and to Him as the head and representative of redeemed humanity; comp. chap. 5: 24. Here, however, the special reference is to His sharing the sorrows and wants of our race.—**Hath not where to lay his head.** He did not own a dwelling; but that He actually suffered from want of lodging, is nowhere indicated. There were always those who provided for His wants (chap. 8: 3). The point is, that He Himself not only did not possess a permanent residence, but that His life, henceforth at least, would be restless and wandering. 'Does, perchance, the presentiment also express itself in these words, that even dying He should lay His head to rest in a place which was not even His own property?' (Van Oosterzee.) The answer of our Lord shows that the hindrance in the case of this man, of which he himself may have been unconscious, was his desire for worldly things. Whether he, or either of the others, really followed Christ, is not indicated.

Ver. 59. **He said unto another.** Matthew says: 'another of the disciples.'—**Follow me.** Peculiar to Luke. The man probably showed signs of wavering; and our Lord, by thus addressing him, brings out the difficulty in his case.—**But he said, Lord, suffer me first to go and bury my father.** The father seems to have been already dead; and this disciple was in doubt whether to continue following Christ, or to go home and attend to the funeral ceremonies, with the expectation of returning to Jesus.

Ver. 60. **Let the dead bury their dead.** There are two interpretations: the first, the literal one, 'Let the dead bury themselves;' *i. e.*, better let them remain unburied, than that the higher duty be given up. The common, partially figurative, interpretation is: 'Let the (spiritually) dead bury the (naturally) dead; let those who have no life in Christ, to make them follow Him as their highest duty, attend to this lower duty.' The former case was that of an impulsive man, and our Lord would have him count the cost. This one was too wary, magnified the difficulties which he encountered.—**But go thou and publish abroad the kingdom of God.** Peculiar to Luke. 'Publish abroad,' pointing to a wide announcement, suggests the

61 thou and publish abroad the kingdom of God. And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house.
62 But Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

CHAPTER 10: 1–24.

The Mission and Return of the Seventy.

10: 1 Now after these things the Lord appointed seventy[1]

[1] Many ancient authorities add *and two:* and so in ver. 17.

possibility that this incident was connected with the sending out of the Seventy. Clement of Alexandria says that the name of this man was Philip. Certainly it was not the Apostle Philip, who was called first of all the Apostles to follow Christ (John 1: 43); it might have been Philip the deacon, or the Evangelist (Acts 6: 5; 8: 5, etc.); but such traditions are very untrustworthy. The impediment in this case was earthly grief, or the pressure of lower duties.

Ver. 61. **But first suffer me to bid farewell to them that are at my house.** The case of this man is mentioned by Luke only. His request was natural. Some, without good reason, explain: set in order the things in my house, with a view to renouncing them. The hindrance in this case was earthly affection. These household ties have been strengthened, not weakened, by Christianity; but the strengthening has come through a sanctification of them, and they have been thus sanctified by being subordinated to an affection which is paramount, namely, love of Christ.

Ver. 62. **No man, having put his hand to the plough,** etc. The figure is easily understood, especially when we remember that the plough used in the East was easily overturned. Such labor, with divided service and longing looks backward, will be profitless and doubly toilsome. Such a laborer is no fitting one. While the primary application is to the ministry, the verse has an important lesson for all. All have ground to break, and it is here rather than in the harvesting, that the labor is most discouraging; and whatever makes their service a divided one, is forbidden. In the kingdom of God, Christ is supreme; whatever is not subordinated to Him, really opposes Him.

The Mission and Return of the Seventy, vers. 1–24.

Peculiar to Luke. The labors of this large body of disciples were brief, their mission temporary. The incident has no bearing upon questions of ecclesiastical position. Our Lord certainly had enough followers to admit of this appointment. Luke men-

others, and sent them two and two before his face into every city and place, whither he himself was about to

tions both the sending out of the *Twelve* and of the *Seventy*; the fact that the instructions are much the same grows out of the similarity of the errand. But the discourse here recorded relates to present duties alone, while that (in Matt. 10) addressed to the Twelve has in view a permanant office, etc. This temporary character of their duty will account for our not hearing of them again. Tradition and conjecture have been busy in suggesting different persons included in their number (such as Luke himself, Mark, Matthias, etc.).

The Time and Place of this Mission.—(1) Robinson places it *before* the journey to Jerusalem (chap. 9: 51) and in *Galilee*. But ver. 1 naturally points to a period *after* starting to Jerusalem, and intimates that our Lord was making an extended journey at this time. Now the accounts of Matthew and Mark indicate that He had encountered such opposition in Galilee as to hinder extended preaching there (Matt. 16: 1; Mark 9: 30). This view places the return of the Seventy after the Feast of Tabernacles near Jerusalem, admitting that their journey, which began in Galilee, ended in Judæa. But they were scarcely absent so long a time. The woes on the Galilæan cities (vers. 13, 15) do not prove that the discourse was uttered near them, but rather that our Lord had already taken His final departure from them. (2) Lange thinks that the mission took place *after* the rejection in Samaria, but was directed to Samaria alone; that our Lord Himself did not enter further into that country. But the Seventy were sent before Him. Besides, had the mission been exclusively to Samaria, Luke, the friend and companion of the Apostle to the Gentiles, would probably have mentioned it. (3) Others (Van Oosterzee, etc) think our Lord returned again to Galilee after the Feast of Tabernacles, and that this mission occurred then and there. But of such return we have no evidence, and chap. 9: 51 looks like a *final* departure; besides, as remarked above, Galilee was not now a promising field for such labor. (4) We therefore conclude, that this sending out occurred on the journey toward Jerusalem; that this journey was not direct, but led through part of Samaria, possibly through part of Peræa, and certainly through part of Judæa; that the Seventy went in advance along this route, returning after a short interval. It is indeed doubtful whether this occurred before or after the visit to Jerusalem at the Feast of Tabernacles (John 7: 1–14), but in all probability before; our Lord leaving His followers to make that sudden visit.

Ver. 1. **These things.** The events related in the last chapter. This opposes the view that the mission of the Seventy *preceded* the rejection in the Samaritan village.—**The Lord.** This appellation is used quite frequently by this Evangelist in this part of the Gospel.—**Seventy others**; either in addition to the Twelve, or to the messengers spoken of in chap. 9: 52. The former is more probable from the similarity of the instruction given to both. The number *seventy* may have had reference to the *elders* of Israel, *twelve* to the tribes. Some ancient authorities read 'seventy two' both here and in ver. 17. Probably from a desire to conform the number to that of the Jewish Sanhedrin.—**Two and two before his face.** The chief purpose

2 come. And he said unto them, The harvest is plen-
teous, but the labourers are few: pray ye therefore
the Lord of the harvest, that he send forth labourers
3 into his harvest. Go your ways: behold, I send you
4 forth as lambs in the midst of wolves. Carry no
purse, no wallet, no shoes: and salute no man on the
5 way. And into whatsoever house ye shall [1]enter, first
6 say, Peace *be* to this house. And if a son of peace be
there, your peace shall rest upon [2]him: but if not, it

[1] Or, *enter first, say.* [2] Or, *it.*

was not to train them, as in the case of the Twelve, but actually to prepare the people in these places for His coming. The whole was a final appeal, and also a preparation for the final entry into Jerusalem. That our Lord should follow and actually visit *thirty-five* places, is not remarkable, in view of His great and constant activity.

Ver. 2. In Matt. 9: 37 the same thought precedes the sending out of the Twelve. In fact the statement has been true in every age: God always furnishes opportunities in advance of His people's readiness to embrace them.—**Pray ye therefore**, etc. The true laborers are of God's sending. They are given in answer to prayer; but the prayer is usually called forth by God's providence.—**Send forth.** Literally, 'cast forth,' implying urgency.

Ver. 3. **Go your ways.** This, too, implies urgency. The Seventy are not forbidden to go to the Gentiles and Samaritans (Matt. 10: 5). Possibly they did visit the latter: and, besides, their route was made known to them in advance, which was not the case when the Twelve were sent out.—**I send you forth as lambs**, etc. Matt. 10: 16 ('as sheep') was addressed to the Twelve. 'The slight variation must not be pressed. The impression meant to be conveyed is merely that of simplicity and defenselessness' (Farrar). But their real defense was in their being sent forth by Him.

Ver. 4. **Carry no purse, no wallet, no shoes.** Comp. chap. 9: 3.—**Salute no man by the way.** Peculiar to this discourse. It simply expresses the urgency of their errand, since such salutations in the East would involve great loss of time.

Ver. 5. **And into whatsoever house ye enter.** The previous inquiry (Matt. 10: 11) is not mentioned here.—**Peace be to this house.** This would be the usual salutation in Palestine. But from Christ's messengers it means more than the ordinary 'Shalom.'

Ver. 6. **A son of peace**, i. e., one 'worthy,' one whose heart was ready to receive the message of peace they brought.—**Upon him**, or, 'it,' as in the A. V. The original may refer either to the man or the house; the former is the more natural sense.

7 shall turn to you again. And in that same house re-
main, eating and drinking such things as they give:
for the labourer is worthy of his hire. Go not from
8 house to house. And into whatsoever city ye enter,
and they receive you, eat such things as are set before
9 you: and heal the sick that are therein, and say unto
them, The kingdom of God is come nigh unto you.
10 But into whatsoever city ye shall enter, and they re-
ceive you not, go out into the streets thereof and say,
11 Even the dust from your city, that cleaveth to our
feet, we do wipe off against you: howbeit know this,
12 that the kingdom of God is come nigh. I say unto
you, It shall be more tolerable in that day for Sodom,

Ver. 7. **In that same house**, *i. e.*, in the house where they had been received.—**Such things as they give.** Lit., 'the things from them,' sharing what they have. There is not the slightest reference to eating heathen dishes (as in 1 Cor. 10: 27), for they were not sent among the heathen.—**For the labourer is worthy of his hire.** Comp. Matt. 10: 10; 1 Cor. 9: 7–14; 1 Tim. 5: 18. Their necessary wants were to be supplied; but the context discourages indulgence and covetousness in the ministry.—**Go not from house to house**, *i. e.*, in search of ease and better entertainment, or for gossip's sake.

Ver. 8. **And they receive you.** The instructions are now applied to cities; but the probability of rejection is suggested.

Ver. 9. **Heal the sick.** A less extended commission than that of Matt. 10: 8.—**The kingdom of God is come nigh unto you.** This indicates a later message than Matt. 10: 7.

Ver. 10. **And they receive you not.** In case of rejection, the Seventy were bidden, even more distinctly than the Twelve (Matt. 10: 14), to renounce by symbolical act all intercourse and responsibility.

Ver. 11. **Even the dust from your city**, etc. The language is more emphatic than in chap. 9: 5. Paul's conduct (Acts 13: 51; 18: 6), when rejected by the Jews, shows that the application of the rule did not cease with the return of the Seventy.—**But know this**, despite your rejection, **the kingdom of God is come nigh.** This word of love (ver. 9) becomes now a word of warning and of future judgment. How often men thus transform God's blessings into a curse for themselves!

Ver. 12. **More tolerable in that day for Sodom than for that city.** Sodom had already been punished, it was supposed. But what had occurred to it was only a figure of what was yet to come. The destruction by the Romans may be the primary reference; but

13 than for that city. Woe unto thee, Chorazin! woe
unto thee, Bethsaida! for if the [1]mighty works had
been done in Tyre and Sidon, which were done in you,
they would have repented long ago, sitting in sack-
14 cloth and ashes. Howbeit it shall be more tolerable
for Tyre and Sidon in the judgement, than for you.
15 And thou, Capernaum, shall thou be exalted unto
heaven? thou shalt be brought down unto Hades.

[1] Gr. *powers.*

the individual applications which follow point to the day of final judgment.

Ver. 13. **Woe unto thee, Chorazin!** These woes are mentioned by Matthew in a different connection and at an earlier point (Matt. 1: 21–23); but in any case this position seems the more appropriate one. It is highly probable that our Lord uttered such words twice. In this case these towns furnished an example of the rejection spoken of in vers. 10, 11. This was His solemn farewell of these favored places, and the connection implies that they had already rejected Him and been forsaken by Him. The view that these awful woes were uttered at a distance from the places themselves, furnishes new proof how heavily this judgment lay on the heart of Jesus.—**Chorazin.** Probably not far from Capernaum, but unknown except as referred to here and in Matthew.—**Bethsaida.** See on chap. 9: 10. —**Tyre and Sidon.** Two heathen cities, denounced for their wickedness in the Old Testament, but existing at that time. The figure of the cities **sitting in sackcloth and ashes** needs no explanation.

Ver. 14. **Howbeit it shall be more tolerable,** etc. Both should be condemned for their wickedness; but rejecting privilege is the ground of the heaviest condemnation.—**In the day of judgment.** This shows that individuals are meant, and that full retribution does not begin until the day of judgment.

Ver. 15. **And thou, Capernaum.** See on chap. 4: 23, 31. As 'His own city' (Matt. 9: 1) it was most highly favored in opportunity for blessing.—**Shalt thou be exalted unto heaven?** A negative answer is expected. The R. V. follows the better supported reading (Aleph, B, D, and old Latin versions), and the question suggests, not so much that it was exalted, as that its destiny would not correspond with its privileges. This is then positively announced: **thou shalt be brought down unto Hades,** not, 'Gehenna,' but the place of the disembodied dead. It has, however, most frequently a bad sense, as here, where punishment is implied. A reference to its wealth or high situation is improbable, and still more so with the above reading.

16 He that heareth you heareth me; and he that rejecteth
you rejecteth me; and he that rejecteth me rejecteth
him that sent me.
17 And the seventy returned with joy, saying, Lord,
even the [1]devils are subject unto us in thy name.
18 And he said unto them, I beheld Satan fallen as light-

[1] Gr. *demons.*

Ver. 16. **He that heareth you heareth me**, etc. The same thought occurs in Matt. 10: 40. Here the connection is: woes on the Galilæan cities which had rejected our Lord, would fall on those also that would reject the Seventy. Those who truly preach Christ really represent Christ; a principle of general validity.—**He that rejecteth me rejecteth him that sent me.** A still more profound thought; suggesting the ground of the preceding one. Because God is presented in Christ, Christ is represented in His messengers. A solemn conclusion to the discourse.

Ver. 17. **And the seventy returned with joy.** They were probably not absent long. It is unlikely, though not impossible, that they all returned at the same time and place, unless a time and place of rendezvous had been previously appointed. The Evangelist gives a summary account. How much of permanent good they accomplished, we are not told; but in labors of healing they must have had great success; hence their 'joy' and their language: **Even the devils (demons) are subject unto us in thy name.** This power had not been expressly given to them, as to the Twelve (chap. 9: 1), and they rejoice that their success exceeded the promise. Other successes are only implied; this point is brought prominently forward by the Evangelist.

Ver. 18. **I beheld**, or more exactly, 'was beholding,' *i. e.*, while you were thus exercising power over demons. Of course the vision was a spiritual one.—**Satan**, the personal prince of darkness.—**Fallen as lightning**, *i. e*, suddenly.—**From heaven.** This seems to be figurative, implying the pride and height of Satan's power. The thought is: I saw your triumph over Satan's servants, and in this a token of his fall, of complete victory to be finally achieved through such works of faith and courage in my name. If the verse did not stand in this connection, we might perhaps refer it to some remote point of time, such as the victory over Satan in the wilderness, or the original fall of Satan. Still the tense used in the Greek does not indicate any such *point* of time, but a period. Every explanation must accept much that is figurative in the verse; but the one we adopt is open to the fewest difficulties. The objection that the result of the labors of the Seventy was an insufficient ground for such a declaration depreciates their success. They had surpassed, through their courage and faith, the promised power. He, to whom the secrets of the world

19 ning from heaven. Behold, I have given you authority to tread upon serpents and scorpions, and over all
the power of the enemy: and nothing shall in any
20 wise hurt you. Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.
21 In that same hour he rejoiced [1]in the Holy Spirit, and said, I [2]thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; [3]for so it was well-pleasing in

[1] Or, *by.* [2] Or, *praise.* [3] Or, *that.*

of spirits lie open, saw in this more than a temporary success; it was to Him the token of *final* triumph. The human agents in bringing in that triumph have a conflict which is not with flesh and blood (Eph. 6: 12).

Ver. 19. **I have given.** The correct reading expresses an abiding fact. The Lord, by a new promise, augments the joy He has just confirmed.—**Authority**, delegated power here.—**To tread upon serpents and scorpions.** The promise is doubtless literal, so far as necessary to manifest higher spiritual power. In view of the connection, we must accept an allusion to Gen. 3: 15: 'bruise the head of the serpent,' and perhaps to Ps. 91: 13 also.—**Over all the power of the enemy,** *i. e.*, 'Satan.' What precedes also, as the original indicates, belongs to 'the power of the enemy.'—**In any wise hurt you,** though apparent injury may come.

Ver. 20. **In this rejoice not.** This is an absolute prohibition of rejoicing *solely* in the power spoken of. The power is great, and joy in such delegated power is *dangerous*, may be joined with pride and self-seeking. Besides, the power over evil is a negative blessing, and does not furnish so proper a ground of joy as the positive blessings of God's infinite mercy and goodness.—**But rejoice.** Here there is no such danger.—**That your names are written in heaven.** The figure is not uncommon in the Scriptures (Ex. 32: 32, 33; Mal. 3: 16; Rev. 3: 5, etc.). The common reading points to a single past act: 'were written;' but the better established one refers to the continued place which these names have in the book of life: 'have been and are written.' God's spiritual blessing is personal and permanent. The ground of the commanded joy is not our power, delegated as it is, but God's mercy and love in Christ. He will rejoice most, and most properly, who finds the sole ground there.

Ver. 21. **In that hour.** This definite mark of time joins this utterance of our Lord vers. 21, 22) with the return of the Seventy.—

22 thy sight. All things have been delivered unto me
of my Father: and no one knoweth who the Son is,
save the Father; and who the Father is, save the Son,
and he to whomsoever the Son willeth to reveal *him*.

Rejoiced. A strong word, applied to our Lord only here. The one hour of joy was in sympathy with His faithful preachers.—**In the Holy Spirit.** This is the sense, according to the best authorities. The expression is indeed unusual. We have here a remarkable grouping of the Three Persons of the Trinity.—**I thank thee,** etc. On a previous occasion the same thoughts were uttered (Matt. 11: 25–27). But our Lord might well repeat such weighty words. Besides, in Matthew they form a confession, here an expression of joy. Both passages resemble the more profound utterances found in the Gospel of John, regarding the relation of our Lord to the Father; a truth which underlies *all* the Gospels.—**O Father, Lord of heaven and earth.** The former term is a response to the special love of the Father, the latter an acknowledgment of His power. It was this power which had written their names in heaven, blessed their work in heaven, and displayed its sovereignty, as the rest of the verse declares.—**These things.** In this connection all that is implied in the phrase: 'that your names are written in heaven.' Our Lord's thanksgiving is for the hiding as well as the revealing. Both are alike to the glory of God (comp. 1 Cor. 1: 25–31). The hiding is only a just punishment.—**From the wise and understanding,** according to a worldly estimate. Those most learned and sagacious in all earthly things often fail to see the simplest truths of Christianity. Merely intellectual culture begets pride, and pride is a fatal hindrance to a hearty understanding of the gospel. Especially in regard to the unmerited grace set forth in ver. 20, does pride revolt. Thus these things are hidden; man's nature and God's orderings unite to make every attempt to discover them by merely human wisdom a blinding failure.—**Revealed them unto babes.** Those despised by the world, deemed childish, because they are childlike in receiving what their heavenly Father tells them. Only through God's revelation to us by His word, in us by His Spirit, can men know that they are His children (Rom. 8: 15, 16).—**For** (or, 'that') **so it was well-pleasing in his sight.** In either case, the final ground of thanksgiving is God's good pleasure, which involves His wisdom and goodness. If our Lord, with His great knowledge (ver. 22), could thus glorify God's good pleasure, much more should we, when we cannot understand His dealings. His will is sovereign, but never tyrannical; our response should be grateful, never self-willed.

Ver. 22. **All things.** Both the hiding and revealing, the work of judgment and of salvation; not simply the work of teaching. (Some ancient authorities insert at the beginning of this verse the words: 'And turning to the disciples, He said.')—**Have been delivered.**

23 And turning to the disciples, he said privately, Blessed
24 *are* the eyes which see the things that ye see: for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

Christ is King in the new dispensation.—**Of my Father.** 'The experience through which Jesus has just passed has transported Him, as it were, into the bosom of His Father. He plunges into it, and His words become an echo of the joys of His eternal generation' (Godet). —**And no one knoweth,** etc. This great truth, that the Son of man is almighty, rests upon the greater mystery of His Person, as related to the Father; a mystery thoroughly known only to the Father and the Son. 'One who was only a created spirit or an immaculate man, could not possibly, without blasphemy against God, testify this of himself' (Van Oosterzee).—**And who the Father is.** Nor can men by their unassisted reason know God the Father, either as the Father of Christ, or as their Father. In regard to this, men are not so ready to confess their ignorance; but all history proves that without Christ there is now no proper knowledge of God. The peculiar knowledge here spoken of grows out of the peculiar relation of the Father and the Son.—**And he to whom the Son willeth to reveal him.** The Son is the revealer of this mystery, in which all revelation centres. The statements of vers. 21, 22, are very appropriate in their connection with the successful preaching of the Seventy. In this our Lord rejoiced, for He saw in it the future glory of God, through the revelation of the mysteries of the kingdom of heaven to those of childlike spirit. 'The future conquest of the world by Jesus and His disciples rests on the relation which He sustains to God, and with which He identifies His people. The perfect knowledge of God is, in the end, the sceptre of the universe' (Godet).

Ver. 23. **Privately.** Observe 'here the gradual narrowing of the circle to which our Lord addresses Himself' (Alford). Comp. the similar saying in Matt. 13: 16, 17. The occasion and connection are different there; but just such a beatitude would be likely to be repeated at important points in the training of the disciples.—**Blessed are the eyes,** etc. They truly saw, and hence were blessed; many seemed to see, and yet were not blessed.

Ver. 24. **Many prophets and kings.** Peculiar to Luke. Such persons as David, Solomon, and Hezekiah, some of whom were both prophets and kings. The Old Testament saints desired to see, looked forward in faith, set forth in types, songs, and prophecies, the wonderful truth which was personally and fully revealed in Jesus Christ. Comp. Gen. 49: 18, and the last words of David, a royal prophecy of Christ, 2 Sam. 23: 1-5, especially the close: 'For this is all my salvation, and all my desire, although He make it not to grow.' All of

Chapter 10: 25–37.

The Parable of the Good Samaritan.

25 And behold, a certain lawyer stood up and tempted
him, saying, [1]Master, what shall I do to inherit eter-
26 nal life? And he said unto him, What is written in
27 the law? how readest thou? And he answering said,
Thou shalt love the Lord thy God [2]with all thy heart,

[1] Or, *Teacher.* [2] Gr. *from.*

Christ's disciples, to whom He willeth to reveal the Father, see and hear, and are blessed beyond 'prophets and kings.'

The Parable of the Good Samaritan, vers. 25–37.

This incident, peculiar to Luke, must be distinguished from a later one, mentioned by Matthew, Mark, and Luke, namely, that of the rich young ruler whom Jesus loved. A similar question was put in that case, receiving at first a similar answer. But otherwise the occurrences differ, especially in the second question put to our Lord and in His reply. It is impossible to suppose that Luke gives two different accounts of the same occurrence (comp. chap. 18: 18–23). The fact that the same question was put on two different occasions by two different persons, eliciting in each case the same reply, shows that in cases where two Evangelists narrate similar occurrences or sayings in different connections, both may be strictly accurate (see instances in the last section). The time and place of this incident are uncertain; but it probably occurred not long after the mission of the Seventy, between the Feast of Tabernacles and that of the dedication somewhere between Jerusalem and Peræa.

Ver. 25. **A certain lawyer.** A kind of scribe whose business it was to teach the law.—**And tempted,** or, 'trying,' **him.** This implies a cold, self-righteous spirit, rather than a hostile one. He probably wished to see whether our Lord would teach anything in conflict with the law of Moses, or simply whether He could teach *him* anything new. The two states of mind are not very far removed from each other: Pharisaism, in its self-righteousness, may present either a conceit of orthodoxy or self-conceit.—**Master, what shall I do?** He doubtless expected in reply the mention of some new thing, or at least some great thing.

Ver. 26. **In the law.** These words are emphatic; as if our Lord would say, The answer to your question is in the law you teach.—**How readest thou?** This form was used by the Rabbins to call out a quotation from Scripture. 'How' means 'to what purport.'

Ver. 27. This answer of the lawyer showed intelligence; he gives the sum of the whole law. But his knowledge of the law exceeded his self-knowledge. In fact he shows, by adding from Lev. 19: 18: **and thy neighbour as thyself,** that he had some conception of our Lord's teachings. For in addition to Deut. 6: 5, which he quotes

and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.
28 And he said unto him, Thou hast answered right:
29 this do, and thou shalt live. But he, desiring to justify himself, said unto Jesus, And who is my neigh-
30 bour? Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, which both stripped him and beat

first, the Jews had written upon the phylacteries and recited night and morning, not this passage, but Deut. 11: 13, etc. Hence it is incorrect to suppose that our Lord pointed to the man's phylactery, when He said: 'How readest thou?'

Ver. 28. **This do, and thou shalt live.** True in all cases: any one who can and does love God and his neighbor thus, has already begun to live, has an earnest of eternal life. The parable which follows is but an explanation of how much is meant by 'this.' But the next verse shows that the lawyer understood our Lord to imply that *he had not thus done.* As the failure is universal, the all-important question is: Who will enable us to do this? This question is not answered by the parable which follows. Like the Sermon on the Mount, it is an *exposition of the law and a preparation for the gospel, but not the gospel itself.*—In John 6: 29, our Lord answers a similar question by speaking of faith; but this lawyer was not prepared for that. He must be first taught his failure by an explanation of the requirements of the law.

Ver. 29. **But he, desiring to justify himself,** to declare himself righteous, over against the implied charge. He would defend himself by claiming that he had fulfilled the command in the sense which the Jews attached to the term 'neighbor'—a very narrow one, excluding Samaritans and Gentiles.—**Who is my neighbour?** This implies: 'I have fulfilled the requirement according to our view of the meaning; do you interpret it differently?' The question did not involve direct hostility, but a half-awakened conscience and some willingness to be instructed, though a self-righteous desire 'to get out of the difficulty' was the leading motive. Some think that he intended to ask this question from the first, and that 'wishing to justify himself' means to justify his putting a question which had received so simple an answer: as if he would say: my question is not yet answered, the main point is, 'who is my neighbor?' But this supposes too much.

Ver. 30. **Made answer.** Lit., 'taking up,' i. *e.*, making his question the basis of an extended reply.—**A certain man.** A Jew is meant; but this is not made prominent, since the main lesson of the parable is not love to enemies, but *love to man as such,* humanity,

31 him, and departed, leaving him half dead. And by
chance a certain priest was going down that way: and
when he saw him, he passed by on the other side.
32 And in like manner a Levite also, when he came to
the place, and saw him, passed by on the other side.
33 But a certain Samaritan, as he journeyed, came where
he was: and when he saw him, he was moved with

philanthropy.—**Was going down from Jerusalem to Jericho.** The journey was literally 'down;' but it was usual to speak of 'going up' to Jerusalem, the capital city. The distance was about one hundred and fifty Roman stadia, or seventeen English miles. The incidents of the story are all probable, as is usual in our Lord's parables. The place where the parable was uttered may have been quite near the region between Jerusalem and Jericho. Certainly it was not in Galilee or Samaria, but in Judæa or Peræa; and the latter bordered on Jericho.—**Fell among robbers**, not, 'thieves,' but highway robbers, who were numerous in that vicinity. The road lay through a wilderness. According to Jerome, it was called the red or bloody way, and in his time a Roman fort and garrison were needed there, for the protection of travellers. This man is represented as being literally surrounded by such robbers, **which both stripped him**, *i. e.*, of everything he had, **and beat him**, probably in consequence of his resistance.—**Leaving him half dead.** Without concern as to his condition, which is placed last to show his need of speedy help.

Ver. 31. **By chance.** In the language of common life. As a fact, most opportunities of doing good come as it were 'by chance,' though providentially ordered of God.—**A certain priest was going**, etc The naturalness of the parable is remarkable. Jericho was a priestly city, and the priests would go to and from Jerusalem to perform their duties in the order of their courses. The case is more pointed, if this one is regarded as coming from priestly duty in the house of God.—**He passed by on the other side.** Did not even stop to examine the man's condition. In the priest's case, pride seems prominent. In thus acting he disobeyed the spirit, though not the letter of the Mosaic law (Exod. 23: 4, 5; Deut. 22: 1–4; Isa. 58: 7).

Ver. 32. **In like manner a Levite also.** An inferior minister of the law, engaged in the service of the temple.—**Came to the place**, etc. The English word 'beadle' would best indicate both the Levite's office and conduct.

Ver. 33. **A certain Samaritan.** The choice of a Samaritan to represent this character shows that the wounded man was a Jew; but this is a secondary thought. The Samaritans were Gentiles by extraction, but with the Pentateuch in their possession.—**He was moved**

34 compassion, and came to him, and bound up his
wounds, pouring on *them* oil and wine; and he set
him on his own beast, and brought him to an inn,
35 and took care of him. And on the morrow he took
out two [1]pence, and gave them to the host, and said,
Take care of him; and whatsoever thou spendest
more, I, when I come back again, will repay thee.
36 Which of these three, thinkest thou, proved neighbour
37 unto him that fell among the robbers? And he said,

[1] See marginal note on Matt. 18: 28.

with compassion. From this feeling all the subsequent actions flow. The first step in becoming 'good Samaritans' is to obtain this feeling. But law, good resolutions, beautiful moral examples, and the whole array of human contrivances fail to create it. It is learned from Christ. 'Mark the beautiful climax. First the compassionate heart, then the helping hand, next the ready foot, finally the true-hearted charge.' Van Oosterzee.

Ver. 34. **Pouring on them oil and wine.** The usual remedies for wounds in the East.—**On his own beast.** So that he walked himself. True philanthropy involves self-sacrifice.—**An inn.** A different word from that used Matt. 2: 7. Evidently an inn, in our sense of the word, and not a caravanserai.

Ver. 35. **He took out.** Vivid narration.—**Two pence.** Roman *denarii*. The value of the 'denarius' has been variously estimated, from seven and a half to eight and a half pence English (fifteen to seventeen cents). The sum was sufficient to meet the man's necessities for some days at least.—**I.** This is emphatic.—**When I come back again.** It has been inferred from this that the Samaritan was a travelling merchant, who would soon return.

Ver. 36. **Proved neighbor unto him that fell among the robbers?** The original implies a permanent condition; the result of what had been done. Our Lord takes the matter out of the reach of previous circumstances of nationality and religion, and compels a reply on the ground of what had been done. Further, the lawyer had asked: 'Who is my neighbor?' *i. e.*, whom I should love. A direct counter-question would have been: Whom did the Samaritan regard as his neighbor? But our Lord inverts the question, because the relation of 'neighbor' is a mutual one, and also, because He wished to hold up the active duty of the despised Samaritan.

Ver. 37. **He that shewed mercy** ('the mercy' just spoken of) **on him.** The conclusion is irresistible; but the lawyer does not call him 'the Samaritan.'—**Go, and do thou likewise.** The lawyer was taught how one really becomes the neighbor of another, namely,

He that shewed mercy on him. And Jesus said unto him, Go, and do thou likewise.

by active love, irrespective of nationality or religion. His question, 'Who is my neighbor?' was answered: He to whom you *ought* thus to show mercy in order to become *his* neighbor, is your neighbor. The question is answered *once for all.* All are our neighbors, when we have thus learned *what we owe to man as men.*

The main lesson of the parable is one of philanthropy manifesting itself in humane, self-sacrificing acts, to all in need, irrespective of all other human distinctions. All through the Christian centuries, this lesson has been becoming more and more prominent, but has never of itself made men philanthropic. He who taught the lesson can and does give strength to put it into practice. In the highest sense our Lord alone has perfectly set forth the character of the Good Samaritan. The best example of what we call 'humanity' must necessarily be found in 'the Son of man.' The love of Christ is both the type and the source of this love to our neighbor. This truth has led to an *allegorical* interpretation of the parable. This interpretation, which has been a favorite from the early centuries, is suggestive and in accordance with revealed truth, though probably not the truth our Lord reveals here. According to this view, the traveller represents the *race of Adam* going from the heavenly city (Jerusalem) to the accursed one (Jericho, Josh. 6: 26); the robbers, Satan and his agents; the state of the traveller, our lost and helpless condition by nature, 'half dead' (being sometimes urged against the doctrine of human inability); the priest and Levite, the inefficacy of the law and sacrifice to help us; the Good Samaritan, our Lord, to whom the Jews had just said (John 8: 48): 'Say we not well that thou art a *Samaritan,* and hast a devil?' the charge to the inn-keeper, the charge to His ministers, the promised return, the second Advent. Some go further and make the inn represent the Church; the two denarii, the two sacraments, etc. Such analogies are not interpretations.—Finally, this parable refers to love of man as man, not to Christian love of the brethren. A zeal for the latter, which overlooks the former, becomes Pharisaical. The parable, moreover, represents the humanity as exercised by one in actual doctrinal error, and the inhumanity by those who were nearer the truth, orthodox Jews. Our Lord could not mean to show how good deeds resulted from holding error, and bad deeds from holding the truth; though such an inference is frequently forced on the passage. The Samaritan is brought in, not because of his theological views, but because he belonged to a race despised and hated by the Jews, so as to give point to a lesson meant for a Jew. At the same time our Lord does show us that one in speculative error may be practically philanthropic, and one holding proper religious *theories* may be really inhuman. The former is certainly the better man.

Chapter 10: 38–42.

Our Lord in the House of Martha and Mary.

38 Now as they went on their way, he entered into a
certain village: and a certain woman named Martha
39 received him into her house. And she had a sister
called Mary, which also sat at the Lord's feet, and
40 heard his word. But Martha was [1]cumbered about
much serving; and she came up to him, and said,
Lord, dost thou not care that my sister did leave me
to serve alone? bid her therefore that she help me.

[1] Gr *distracted.*

Our Lord in the House of Martha and Mary, vers. 38–42.

Peculiar to Luke. There can be little doubt that the persons here spoken of were the *sisters of Lazarus*, that the place was *Bethany*, and the time near the Feast of Dedication. The two persons have not only the same names, but the same characters, as the two sisters described in John 11, 12. It is no objection that so well known a person as Lazarus is not mentioned. Against placing the incident at Bethany, it has been urged that Luke represents it as taking place on a journey from Galilee to Jerusalem, and before Jericho was reached (chap. 18: 35). But from John's Gospel, which tells us that these sisters lived in Bethany (John 11: 1), we also learn that about this time our Lord visited Jerusalem (at the Feast of Dedication). Bethany was near to Jerusalem (about an hour's walk), and a frequent place of resort for our Lord; doubtless this family often received Him there.

Ver. 38. **As they went on their way.** During the great journey from Galilee to Jerusalem, spoken of in this part of the Gospel.—**A certain village.** Luke does not say Bethany. The name is far more familiar to us than it would have been to Theophilus.—**Martha.** The name means 'lady,' answering to the Greek word used in 2 John 1: 5.—**Into her house.** She was probably the elder sister, and hence the hostess. There is no proof that she was a widow, or the wife of Simon the leper (see Matt. 26: 6). In this first mention of her, as receiving our Lord, doubtless with great joy, we have an intimation of her character.

Ver. 39. **Mary.** The woman, whose subsequent act of love was promised a memory as wide as the spread of the gospel (Matt. 26: 13).—**Sat at the Lord's feet.** (The reading here followed is sustained by five of the six oldest Greek manuscripts, and by the best versions.) Not as He reclined at table, for the meal was not yet ready, but as a willing disciple.

Ver. 40. **But Martha was cumbered** (distressed, harassed) **about much serving.** This was an honored guest, and Martha

41 But the Lord answered and said unto her, [1]Martha,
Martha, thou art anxious and troubled about many
42 things: [2]but one thing is needful: for Mary hath
chosen the good part, which shall not be taken away
from her.

[1] A few ancient authorities read *Martha, Martha, thou art troubled; Mary hath chosen*, etc. [2] Many ancient authorities read *but few things are needful, or one.*

did what most women of her character do in such circumstances, bustled to prepare an entertainment, overdoing the matter, no doubt. The application of this incident to spiritual things, made afterwards by our Lord, involves no figure. Bustling people are bustling in religion, just as they are in the kitchen or work-shop.—**Came up to him.** Probably from another room, since Luke uses a word which implies a sudden appearance.—**Lord, dost thou not care.** She takes it for granted that, as soon as the case is stated, the Lord will send Mary to help her. Busy, restless Christians are constantly thinking that the Lord approves their conduct more than that of the quieter class: they are perfectly conscientious in disturbing those who sit as pupils at the Lord's feet.—**Did leave me to serve alone.** This suggests that Mary had been helping her sister, but felt that she could use the time more profitably.

Ver. 41. **Martha, Martha.** The repetition indicates reproof; but the tone is still one of affection.—**Thou art anxious and troubled.** The first word refers more to internal anxiety, the second to the external bustle; both together describe the habit of such a character.—**About many things.** This may have been *suggested* by Martha's wish to present a variety on her table; our Lord hinting that a simpler preparation was all that was needful. But this is not the *meaning* of the passage, which, as the next verse shows, refers to spiritual things. Yet the bustling about the many things in the kitchen was but a sign of the bustling about many things in her religious life. The 'few ancient authorities' referred to in margin ([1]) are: D, several Latin manuscripts, and very few fathers.

Ver. 42. **But one thing is needful.** The marginal reading is supported by most of the very ancient manuscripts, but seems to be an incorrect explanatory gloss of the early copyists. 'But' is not equivalent to 'only;' it marks the contrast with the preceding verse. One thing is needful as the proper object of the anxiety and carefulness which we may manifest in receiving the Lord. A reference to one dish is trivial.—**For Mary hath chosen**, etc. Mary's choice proved what the 'one thing' was, and that anxiety about the 'many' others was unnecessary.—**The good part**, chosen by her, in receiving the Saviour, was: *undivided devotion to His word*, the feeding on the bread of life by faith, which cometh by hearing. In the highest sense the good part is the *spiritual reception of Christ Himself*, in contrast

Chapter 11: 1–13.

Lessons in Prayer.

11: 1 And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John

with all bustling works, excited defences of the truth, and over-zealousness for what is external in any and every form.—**Which**, 'of such a kind as.'—**Shall not be taken away.** The possession of this 'part' is eternal. Both of these women loved the Saviour; Martha is not the type of a worldly woman, nor is the 'one thing' conversion. They represent two classes of Christians, which have always been found in the Church. But our Lord's judgment in regard to the two classes is often reversed. The two mistakes are: (1) Slighting proper Christian work, under the thought of sitting at Jesus' feet. But doing good is sitting at His feet. He rebukes only the *overdoing of what is good at the expense of what is better.* Mary, in her love, made no such mistake. For when the crisis drew near, it was of her that the Lord said: 'She hath wrought a good work upon me' (Matt. 26: 10). (2) A more common mistake is that of supposing that those of quieter, more contemplative temper, are not doing their duty, are casting reproach on their Christian character, because they do not bustle through the many prevalent methods of church activity. This is Martha's mistake (ver. 40). Bustling philanthropy should note that this story follows the parable of the good Samaritan.

Lessons in Prayer, vers. 1–13.

Comp. Matt. 6: 9–15; 7: 7–11. The *time* and *place* of the following incident are indefinite; but it cannot be a part of the Sermon on the Mount, put out of its place. A definite occasion is stated in ver. 1, and vers. 5–8, which are connected in time with this paragraph, are not found anywhere else. The allusion to John the Baptist (implying his death) points to a later date than that of the Sermon on the Mount. The place may have been in the neighborhood of Bethany, possibly on the Mount of Olives.

Ver. 1. **In a certain place.** Our Lord was wont to pray in mountains, hence the conjecture as to the Mount of Olives.—**Even as John also taught** (was wont to teach) **his disciples.** We learn of this habit, in itself a very probable one, from this remark alone.—The marginal notes of the R. V. show that very early there was an effort to make the form of prayer occurring here nearly identical with that found in Matthew. The brief form in the text of the R. V. is sustained by Aleph (except in one clause), B, L, and by the Vulgate. In the case of each omitted clause, other witnesses can be cited to support the Revisers. That each Evangelist wrote the same form seems impossible. Luke wrote after Christianity had made considerable progress; the

2 also taught his disciples. And he said unto them,
When ye pray, say, [1]Father, Hallowed be thy name.
3 Thy kingdom come.[2] Give us day by day [3]our daily
4 bread.* And forgive us our sins; for we ourselves
also forgive every one that is indebted to us. And
bring us not into temptation.[4]

[1] Many ancient authorities read *Our Father, which art in heaven.* See Matt. 6: 9.
[2] Many ancient authorities add *Thy will be done, as in heaven, so on earth.* See Matt. 6: 10.
[3] Gr. *our bread for the coming day.*
* Let the margin read, Gr. *our bread for the coming day*, or, *our needful bread.*—*Am. Com.*
[4] Many ancient authorities add *but deliver us from the evil* one (or, *from evil*). See Matt. 6: 13.

two-fold form indicates that in his day the Lord's Prayer was not yet in universal use as a form of prayer. It is impossible to say how early the liturgical use of it began. If our Lord gave but one form, the briefer was probably enlarged into the longer one; but it is almost certain that both were given.

Ver. 2. **When ye pray, say.** The view that this was spoken on a *second* occasion (after the Sermon on the Mount) implies that the prayer is a model, not a stereotyped form.—**Father.** This word indicates the distinctive characteristic of the prayer, over against even the best petitions of the pious Israelite. The filial tone, which pervades this prayer, is, however, thoroughly Christian. Only through Christ can we truly call God 'Father;' comp. Rom. 8: 15; Gal. 4: 6. —**Hallowed be thy name.** This is first: 'Of the five petitions which the Lord's Prayer includes in Luke, two bear directly on the cause of God—they stand at the head; three to the wants of men—they occupy the second place. This absolute priority given to Divine interests implies an emptying of ourselves, a heavenly love and zeal, which are not natural to man, and which suppose in us the heart of a true child of God, occupied above all things with the interests of his heavenly Father' (Godet).—**Thy kingdom come.** This petition is not for some outward change alone, but for that full perfection of God's rule among men which will result from the internal operations of the Spirit; comp. the addition: 'Thy will be done,' etc. See on Matt. 6: 10.

Ver. 3. **Give us day by day** (Matthew: 'this day') **our daily bread.** The various views of the word rendered 'daily' are indicated in the text and margin (English and American) of the R. V. Of these, the explanation of the American Company seems the most satisfactory: needful, sufficient for our physical wants. A reference to the true heavenly bread is suggested, but not expressed.

Ver. 4. **And forgive us our sins.** 'St. Luke uses the word "sins," as being, perhaps, more adapted to the minds of his Gentile readers, while he retains the primary idea of St. Matthew's term in the words: "every one that is indebted to us"' (Plumptre).—**For**

5 And he said unto them, Which of you shall have a
friend, and shall go unto him at midnight, and say to
6 him, Friend, lend me three loaves; for a friend of
mine is come to me from a journey, and I have nothing
7 to set before him; and he from within shall answer
and say, Trouble me not: the door is now shut, and
my children are with me in bed; I cannot rise and

we ourselves also forgive; 'this is our own practice.' More strongly expressed than in Matthew.—**Every one that is indebted to us.** We cannot forgive 'sins,' as such, that belongs to God; but only as obligations from man to man represented by the commercial phrase 'indebted.'—**And bring us not into temptation.** 'Bring' has been substituted for 'lead,' here and in Matthew (R. V.), since the verb is thus rendered (A. V.) in every other instance. The clause: 'but deliver us from the evil one' (see margin) explains this petition, as referring to such temptation as would leave us in the power of the evil one. (The discussion awakened by the rendering: 'the evil one,' serves to confirm the position of the Revisers.)—The doxology, which is properly rejected in Matt. 6: 13, has never found a place here. In the plural form ('we,' 'us') there is an intimation of the fraternal feeling which is the proper result of the filial position recognized in the very addresses. Thus the prayer implies supreme love to God, unselfish love of others.

Ver. 5. **Which of you shall have?** The question is: what will happen in these supposed circumstances? The argument of this parable is: 'If *selfish* man can be won by prayer and importunity to give,' 'much more certainly shall the *bountiful* Lord bestow' (Trench). As in the similar parable of the unjust judge' (chap. 18: 1–8), the purpose is, not only to enjoin and encourage *persevering* prayer, but to declare the certainty that prayer will be heard (vers. 9–13).—**Three loaves.** One for the traveller, one for himself, to eat with his guest, and one that there might be abundance. Allegorical interpretations abound, but must be accepted with caution. A reference to the Bread of Life is most probable.

Ver. 6. **From a journey.** At night, when it was pleasanter to travel in a hot country. The request here is for *another*, hence the parable illustrates *intercessory* prayer; yet one of the loaves is for him who asks. The hungry traveller coming at night to one who cannot satisfy him *may* represent the awaking of spiritual hunger in the soul, but such an interpretation cannot be insisted upon.

Ver. 7. **Trouble me not.** The half-vexed tone is true to nature. The one asked is *selfish*, and his reluctance is real. But God's reluctance is apparent only, and even this appearance arises from reasons which work for our best good. This contrast is borne out by ver. 13. —**The door is now shut.** Barred too, as the original implies.—

8 give thee? I say unto you, Though he will not rise
and give him, because he is his friend, yet because of
his importunity he will arise and give him [1]as many
9 as he needeth. And I say unto you, Ask, and it shall
be given you; seek, and ye shall find; knock, and it
10 shall be opened unto you. For every one that asketh
receiveth; and he that seeketh findeth; and to him
11 that knocketh it shall be opened. And of which of
you that is a father shall his son ask [2]a loaf, and he
give him a stone? or a fish, and he for a fish give him

[1] Or, *whatsoever things.* [2] Some ancient authorities omit *a loaf and he give him a stone? or.*

My children are with me in bed, having gone to bed, and remaining there.—**I cannot**, *i. e.*, 'will not,' because of the trouble of unbarring the door, and the danger of disturbing the children, whose repose is more to him than his friend's request. The father is naturally introduced, and represents, better than the mother, in such a parable, the heavenly Father we should importune.

Ver. 8. **Importunity**, lit., 'shamelessness.' The persistent knocking and asking, unshamed by refusal, not ashamed to endure, is thus brought out.

Vers. 9, 10. This part of the discourse can scarcely have been taken from the Sermon on the Mount (Matt. 7: 7, 8); since it directly applies the lesson of the preceding parable, namely, that God will, even when He seems to delay, hear and answer prayer. The law of His kingdom is here laid down in literal terms. There is a climax in the terms: **ask—seek—knock**. The last is apt in view of the persistence of the man in the parable. 'The perseverance in prayer which the Saviour commands on this occasion must be well distinguished from the praying without ceasing of which Paul speaks (1 Thess. 5: 17). The latter is a continual prayerfulness and living of the soul in dependence upon God, even when it has nothing definite to entreat. The former, on the other hand, is persevering prayer for something which one does not immediately receive, but as to which, nevertheless, we may expect that God will give it to us in His own time and way, Luke 18: 1–8' (Van Oosterzee).

Ver. 11. **And of which**, etc. The somewhat peculiar form of the original may be thus translated: 'And of which of you that is a father, shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? or shall ask an egg, and he give him a scorpion?' This also occurs in a slightly different form in Matt. 7: 9, 10. The habits of a human father are introduced to show God's greater willingness.—**A loaf**. The loaves or cakes used in the East at that time resembled a smooth flat stone, so that the question does not mean, will he deny him? but, will he deceive his son by giving him

12 a serpent? Or *if* he shall ask an egg, will he give
13 him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

what is no use to him, and only in appearance what he asked for. The human father will give 'good gifts' (ver. 13).—**Serpent.** Here the thing spoken of is hurtful. A human father will not deceive in his gifts, nor will he knowingly injure his son by what he gives.

Ver. 12. **An egg . . a scorpion.** This verse is peculiar to Luke; but it is only a repetition, through a new figure, of the latter part of ver. 11. Human fathers do not give such gifts.

Ver. 13. **If ye then, being evil.** Our Lord assumes that men are naturally sinful, and thus brings out by contrast the greater certainty as to what God will do. Since He says 'ye,' not, 'we,' this assumption would be presumption in any other than the sinless Son of God.—**To give good gifts.** Though men are depraved, even in their selfishness, this is the rule.—**How much more.** The difference is infinite; yet a Christian life is always affording practical instruction as to 'how much more' we can trust God to hear and answer. —**Your heavenly Father,** lit., 'Father from heaven,' implying His coming down to us with His blessings Opposed to the useless and hurtful things which earthly parents will not give to their children asking for food, is the **Holy Spirit.** From the conduct of these parents, our Lord deduces the certainty that our Heavenly Father will bestow this highest, best gift upon His asking children. As this is equivalent to 'good things' (Matt. 7: 11), we may infer that all that is good for us is in a certain sense included in this one gift; for whatever we receive is only blessed as it is sanctified by the Holy Spirit's influence in us. This is better than to find here the lesson, that we may expect *unconditional* answers to prayers for spiritual gifts, only *conditional* answers to other petitions. It is difficult to discriminate in this way between what is spiritual and what is not; and petitions for the former might also be prompted by selfishness. In all cases we must submit to our Father's wisdom the question of what is good. Else we may totally misunderstand His best gifts, deeming the loaf He gives a stone, the fish a serpent, and the egg a scorpion Misused as well as misunderstood, His gifts may become what we have deemed them.—**To them that ask him.** This, too, conditions the promise. We must ask, for He has so appointed. Trust and prayer help each other. The Saviour has nothing to say of objections to prayer. Since God is a Person and a Father, prayer is a matter of course. The great matter is not to prove that prayer is possible, but to believe in our heavenly Father. When we do, we must pray. In teaching the deaf mutes how to communicate with others, the first thing is to teach them

Chapter 11: 14–26.

The Healing of a Dumb Demoniac, and the Opposition of the Pharisees.

14 And he was casting out a [1]devil *which was* dumb.
And it came to pass, when the [1]devil was gone out,
the dumb man spake; and the multitudes marvelled.
15 But some of them said, [2]By Beelzebub the prince of
16 the [3]devils casteth he out [3]devils. And others, tempt-

[1] Gr. *demon.* [2] Or, *In.* [3] Gr. *demons.*

to trust their teacher. So with us who by nature are deaf mutes in our intercourse with God. Christ is the Teacher: if we trust Him, we can easily learn of Him what and how and why to pray. All doubts will vanish as we pray, and we can from our experience declare the truth of our Lord's words.

The Healing of a Dumb Demoniac, and the Opposition of the Pharisees, vers. 14–26.

Parallel passages: Matt. 12: 22-30, 43-45; Mark 3: 22-27. Some have supposed that Luke gives the exact position, and not the other two Evangelists. But it is more difficult to reconcile the accounts on this supposition. We accept the position assigned by Matthew and Mark: between the message from John the Baptist and the discourse in parables. The incidents mentioned in chaps. 7: 36—8: 3, probably immediately preceded. The events next succeeding seem to have been those which follow in this Gospel, so that a large portion of the narrative, from chap. 11: 14 to chap. 12: 56 (according to others, to chap. 13: 9), is placed by Luke *out of its position in the history as a whole;* the events, however, being properly placed within the passage itself.

Ver. 14. **And he was casting out.** Indefinite as to time.—**A devil which was dumb**, or, 'a dumb demon.' The R. V. follows the reading of Aleph, A, B, L, and good versions. The man was dumb; **the dumb man spake.**

Ver. 15. **Some of them said.** 'The Pharisees' (Matthew), 'the scribes which came down from Jerusalem' (Mark). Luke omits the language of the people, which called forth this expression of hostility; Matthew's more definite statement on the latter point would require the mention of the hostile class.—**By** (or, 'in') **Beelzebub**, etc. The Greek word is 'Beelzebul,' in all the instances; comp. Mark 3: 22. 'Beelzebub' was the name of a Philistine idol ('lord of flies'), so Josephus. 'Beelzebul' is either an insulting form of the same name, meaning 'lord of dung,' or it may mean 'lord of the habitation.' In any case Satan is referred to, and the miracles were ascribed to the result of fellowship with ('in') **the prince of the devils.**

Ver. 16. **A sign from heaven.** Matthew places this at a later

17 ing *him*, sought of him a sign from heaven. But he,
knowing their thoughts, said unto them, Every king-
dom divided against itself is brought to desolation;
18 [1]and a house *divided* against a house falleth. And if
Satan also is divided against himself, how shall his
kingdom stand? because ye say that I cast out [2]devils
19 [3]by Beelzebub. And if I [3]by Beelzebub cast out
[2]devils, by whom do your sons cast them out? there-
20 fore shall they be your judges. But if I by the
finger of God cast out [2]devils, then is the kingdom of
21 God come upon you. When the strong *man* fully
armed guardeth his own court, his goods are in peace:

[1] Or, *house falleth upon house.* [2] Gr. *demons.* [3] Or, *in.*

point in the narrative, and with more exactness. But both the accusation and demand were made at the same interview; see vers. 29–32.

Ver. 17. **But he, knowing their thoughts**, etc. The reply of our Lord to the charge of the Pharisees is given by all three Evangelists in substantially the same terms.—**Every kingdom divided against itself**, etc. The argument is a plain one: any organization which is so divided as to defeat its own aims is thereby destroyed.—**And a house divided against a house falleth.** The marginal rendering: 'and house falleth upon house,' carries out the figure of the desolated kingdom. Meyer insists upon this view; but the R. V. gives it the second place.

Ver. 18 applies the figure to the case in hand.—**Satan** is everywhere in the New Testament regarded as a person.

Ver. 19. **By whom do your sons** (*i. e.*, 'pupils') **cast them out?** The argument, as against the objectors, holds good whether the Jews really cast out demons or not. 'Sons' probably means 'pupils.' Whatever they may have accomplished, we may say with Godet: 'To ascribe the imperfect cures to God, and to refer the perfect cures to the devil—what logic!'

Ver. 20. **By** (literally, 'in,' *i. e.*, in the use of) **the finger of God.** This is the same as: 'in the Spirit of God' (Matthew), the one expression explaining the other. His use of the power (finger) of God was a proof that He worked in union with the Spirit of God, and *vice versa*.

Ver. 21. **When the strong man fully armed**, etc. Luke is more specific than the other two Evangelists. 'The strong man' represents Satan.—**His goods are in peace.** The reference is, in general, to Satan's possession of the demoniacs, but must not be pressed in detail.

22 but when a stronger than he shall come upon him, and
overcome him, he taketh from him his whole armour
23 wherein he trusted, and divideth his spoils. He that
is not with me is against me; and he that gathereth
24 not with me scattereth. The unclean spirit when [1]he
is gone out of the man, passeth through waterless
places, seeking rest; and finding none, [1]he saith, I
will turn back unto my house whence I came out.
25 And when [1]he is come, [1]he findeth it swept and gar-
26 nished. Then goeth [1]he, and taketh *to him* seven

[1] Or, *it*.

Ver. 22. **But when a stronger than he.** The stronger One is Christ, who had come into the world, and was spoiling Satan by means of these very miracles at which they blasphemed. There is also an intimation of final and complete victory in the fuller description: **He taketh from him his whole armor**, etc. 'How could the Victor stand in a covenant of peace and friendship with the vanquished?' (Van Oosterzee). The imagery is from Isa. 49: 24, 25.

Ver. 23. **He that is not with me is against me.** Comp. chap. 9: 50. There is no neutrality as respects Christ, and often the alternative is Christ or Satan, as in this case. But in the case of the external adherence to some organization of Christians, the other principle holds.—**And he that gathereth not with me scattereth.** This is absolutely true; he does not gather with any other, but scattereth; all labor that is not *with* Christ is futile labor. Godet finds here the figure of a captain rallying his army, and hindered by false allies. But this is too detailed.

Ver. 24. **The unclean spirit**, etc. This illustration of the previous principle (ver. 23) occurs later in Matthew (12: 43–45), after the saying about Jonah. That position is probably more correct. The arrangement of Luke was probably occasioned by the similarity of the subject spoken of, Satanic influences.—**Gone out.** More naturally referred to other dispossessions than those wrought by Christ.—**Passeth through waterless places.** The popular conception is here referred to.—**Seeking rest.** 'Not to be in possession of some human soul is (for them) to be in torment' (Farrar).—**I will turn back unto my house.** Evidently the person from whom he had been driven out.

Ver. 25. **Findeth it swept and garnished.** Matthew prefixes 'empty.' It has no new tenant; the reformation is purely negative.

Ver. 26. **Then goeth he**, etc. This verse describes a more terrible repossession, which in Matthew is applied to the Jews: 'Even so shall it be also unto this evil generation.' The historical application to the Jews is the primary one. The objectors were answered. He

other spirits more evil than [1]himself; and they enter in and dwell there: and the last state of that man becometh worse than the first.

Chapter 11: 27, 28.

The Woman's Benediction.

27 And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee,
28 and the breasts which thou didst suck. But he said, Yea rather, blessed are they that hear the word of God, and keep it.

[1] Or, *itself.*

was not in league with Satan; but they were in danger of passing into a worse state than any in their past history. The principle, however, holds good in all cases of temporary negative reformation. Sometimes the reformed drunkard is re-possessed by seven spirits more evil than the first. In the history of Christianity, the parable has been frequently fulfilled.

The Woman's Benediction, vers. 27, 28.

Peculiar to Luke. This incident confirms the view that the previous occurrences are identical with those narrated by Matthew and Mark. Both these Evangelists tell us that His mother and brethren sought Him at this time. As Luke says nothing of this here, the marks of authenticity are all the greater.

Ver. 27. **A certain woman.** Herself a mother, we infer from her language. Tradition calls her 'Marcella, a maid-servant of Martha.'—**Out of the multitude**, not, 'of the company' (A. V.). Her voice sounded out of the crowd.—**Blessed is the womb.** A natural expression of womanly enthusiasm at the sayings and doings of Christ. It is possible that this woman may have perceived Mary, and therefore spoken this blessing. The fact that Luke places it after a severe utterance, does not prove it untrustworthy. The woman's state of mind was the effect of the whole discourse, and her ignorant enthusiasm would only be increased by the severe tone of His words. Every observant public speaker will understand this.

Ver. 28. **Yea, rather.** Our Lord does not deny that His mother was blessed; but He nevertheless rectifies the woman's view. The ground of her blessedness, as in the case of all the human race, unto whom, in the highest sense, 'a child is born, a son is given,' is that she too belonged to them **that hear the word of God and keep it.** Comp. chap. 1: 45; 2: 19, 51. The Ave Maria, as used by de-

Chapter 11: 29–36.

Answer to Those Seeking a Sign.

29 And when the multitudes were gathering together
unto him, he began to say, This generation is an evil
generation: it seeketh after a sign; and there shall no
30 sign be given to it but the sign of Jonah. For even
as Jonah became a sign unto the Ninevites, so shall
31 also the Son of man be to this generation. The queen
of the south shall rise up in the judgement with the
men of this generation, and shall condemn them: for
she came from the ends of the earth to hear the wis-
dom of Solomon; and behold, [1]a greater than Solomon

[1] Gr. *more than.*

vout Roman Catholics, is but a repetition of the words of this woman; and their religious enthusiasm too often manifests the same unintelligent wonder, which is here kindly reproved by our Lord. His answer gives prominence not to His own word, but to 'the word of God;' for though they are the same, the woman was thinking solely of His human birth, and not of His heavenly Father; and this mistake He would correct. The blessing our Lord pronounces may be the portion of all believers, as well as of His mother.

Answer to Those Seeking a Sign, vers. 29–36.

Parallel passage: Matt. 12: 39–42. Evidently these were Scribes and Pharisees (comp. Matt. 16: 1; Mark 8: 11, 12). The disposition here exhibited is constantly manifesting itself anew. Vers. 33–36 are peculiar, in this form, to Luke. The same thoughts occur in Matt. 5: 15; 6: 22, 23; but here the connection is different. They wished a sign: a greater sign than Jonah is granted them; but to perceive it, they must not (as they do) cover the light with a bushel, shut the eyes of their understanding.

Ver. 29. **When the multitudes**, etc. Possibly in expectation of the 'sign;' but the controversy with the Pharisees was a prolonged one, which would attract an increasing crowd.—**This generation is an evil generation.** The opposers were, in fact, the representatives of the mass of the Jewish people.

Ver. 30. **For even as Jonah became a sign unto the Ninevites.** Peculiar to the briefer account of Luke. The appearance of Jonah as a preacher *after* the three days and nights in the whale's belly (after his resurrection), was a sign received by the Ninevites. Our Lord speaks of something yet to occur, foretelling His resurrection as a greater sign to that generation.

Ver. 31. **The queen of the south.** Comp. 1 Kings 10: 1, 'the

32 is here. The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, [1]a greater than Jonah is here.

33 No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand,
34 that they which enter in may see the light. The lamp of thy body is thine eye: when thine eye is single, thy whole body also is full of light; but when it is
35 evil, thy body also is full of darkness. Look therefore whether the light that is in thee be not darkness.
36 If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.

[1] Gr. *more than.*

queen of Sheba.'—**From the ends of the earth.** Hyperbolical expression for a great distance. 'Sheba' was probably in the southern part of Arabia.—**The wisdom of Solomon**; comp. 1 Kings 10: 1–13.—**A greater than.** Greek, 'more than.' Not simply a greater person, but greater wisdom; the sign to this generation is more than what attracted the queen of the south, etc.

Ver. 32. **The men of Nineveh.** If these Ninevites had not heard of the miracle which had occurred to Jonah (ver. 30), the contrast is even stronger. For in that case their repentance was simply **at the preaching of Jonah** (Jonah 3: 5), while the Jews remained unbelieving in the case of Christ's resurrection as well as His preaching. There is a climax in the order of Luke; the greater sin was the rejection of Christ's preaching of repentance.

Ver. 33. **When he hath lighted a lamp**, not, 'candle.'—**In a cellar**; a crypt, or, covered passage. The rest of the verse is exactly as in chap. 8: 16.

Ver. 34. **The lamp of thy body is thine eye.** Comp. Matt. 6: 22, 23. This is the organ of the body which corresponds with the light without.—**When thine eye is single**, etc. The whole matter of seeing is dependent on the state of the eye. 'Single,' giving a clear image. The figure requires little explanation. The application to spiritual vision is also obvious. The light from God shines; but it does not become light within us, if the organ of spiritual vision is diseased, as it is in those who are unrenewed by the Holy Spirit.

Ver. 35. **Look therefore**, etc. This admonition is peculiar to Luke, and very apt in view of the conflict which preceded. Total darkness threatened those who opposed Him.

Ver. 36. **If thy whole body**, etc. This verse sets forth the

Chapter 11: 37–54.

Discourse against the Pharisees.

37 Now as he spake, a Pharisee asketh him to [1]dine
with him: and he went in, and sat down to meat.
38 And when the Pharisee saw it, he marvelled that he
39 had not first washed* before [1]dinner. And the Lord
said unto him, Now do ye Pharisees cleanse the out-
side of the cup and of the platter; but your inward

* Instead of *washed* read *bathed himself.—Am. Com.* Gr. *breakfast.*

progress toward full light, in contrast with the lapse into total darkness, of which ver. 35 warned them. Van Oosterzee thus explains: 'Only when thy body is wholly illumined, without having even an obscure corner left therein, will it become so bright and clear as if the full brilliancy of a bright lamp illumined thee; in other words, thou wilt be placed in a normal condition of light.' The necessity of a state of soul corresponding to and affected by the light which God so fully gives is here emphasized.

Discourse against the Pharisees, vers. 37–54.

Peculiar to Luke, although the discourse (vers. 39–52) closely resembles the great denunciation of the Pharisees (Matt. 23); but the circumstances of the two are entirely different: the one was uttered just before our Lord departed solemnly and finally from the temple; but in this case Luke definitely fixes the place in the house of a Pharisee. A repetition of these fearful words is highly probable. The Pharisees had already become His constant and bitter enemies. Hence the rebuke at this earlier date is quite as natural as that in His final discourse He would sum up and repeat the woes already pronounced. So this discourse seems to have followed closely the reply to the demand for a sign (ver. 27). The place was Galilee; the time, before the great discourse in parables, and probably just after His mother and brethren sought Him.

Ver. 37. **Now as he spake.** While He had been speaking, *i. e.*, the foregoing. A reference to some other time is barely possible, certainly not natural.—**Asketh him.** 'Besought' is too strong; it was an ordinary invitation.—**To dine.** The meal was not the principal repast of the day, but a morning one; hence the margin of the R. V. Granting that this day began with the healing of the demoniac, and ended in the storm on the way to Gadara, we can see that the house must have been near at hand, and the invitation readily accepted.

Ver. 38. **Washed,** lit., 'baptized.' The American Revisers prefer 'bathed himself,' as in Mark 7: 4. The washing referred to was a *ceremonial* one, not simply an act of cleanliness. In this ceremony the Pharisees washed their hands, not their whole body.

Ver. 39. **And the Lord said to him.** The form of our Lord's

40 part is full of extortion and wickedness. Ye foolish
ones, did not he that made the outside make the inside
41 also? Howbeit give for alms those things which [1]are
within; and behold, all things are clean unto you.
42 But woe unto you Pharisees! for ye tithe mint and
rue and every herb, and pass over judgement and the
love of God: but these ought ye to have done, and

[1] Or, *ye can.*

opening remark indicates that the Pharisees 'marvelled' orally, and that the others present of that sect had assented to the censure. This was rudeness to the guest, calling for rebuke.—**Now**; not in contrast to some previous time, but rather in the sense: full well, here is a proof of the way in which **ye Pharisees**, etc. Others of this party were doubtless present.—**The outside of the cup and of the platter.** Comp. Matt. 23: 25. The reference is to their ceremonial observances; but the contrast differs from that in Matthew. There the outward legality and the inward immorality of their enjoyments are in strict contrast: here the outwardly purified cup is opposed to the inwardly corrupted heart of the drinker; external conduct to inner unseen motives. The comparison is less exact, since the figure and the reality are joined. Some explain: 'the inside (of the cup and platter) is full of your plunder and wickedness;' but this is grammatically objectionable.

Ver. 40. **Ye fools**, etc. Such a partial cleansing is no cleansing: all such religious acts are supposed to have reference to God, to holiness before Him; since He made the inside as well as the outside, the ceremonial purification of the latter without the real sanctification of the former is folly as well as wickedness.

Ver. 41. **But rather**, etc. Thus they should turn toward true purity. Not that this giving of alms constituted holiness; but to give **those things which are within** (the cup and platter) was a far better purification than their ceremonial washings of the outside. The precept receives point from the *covetousness* of the Pharisees.—Some take the verse as ironical: But ye give alms, etc., and behold, all things are clean to you (in your estimation). This is open to serious objections. The marginal rendering: 'which ye can' (A. V.: 'such things as ye have') is possible, but not favored by the context.

Ver. 42. **For ye tithe**, etc. Instead of really giving as our Lord enjoined, they had been in the habit of levying tithes of the smallest garden herbs, of which the law said nothing. 'Matthew mentions other plants, anise and cummin (23: 23). Could it be conceived that one writer would have made so frivolous a change on the text of the other, or on a common document?' (Godet).—**Pass over.** Matthew: 'have left undone.'—**Judgment and the love of God.** (Matthew: 'judgment, and mercy, and faith.') 'Judgment' refers to duties

43 not to leave the other undone. Woe unto you Pharisees! for ye love the chief seats in the synagogues,
44 and the salutations in the market-places. Woe unto you! for ye are as the tombs which appear not, and the men that walk over *them* know it not.
45 And one of the lawyers answering saith unto him, [1]Master, in saying this thou reproachest us also.
46 And he said, Woe unto you lawyers also! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

[1] Or, *Teacher.*

toward man. Hence the two expressions include 'the weightier matters of the law.' Our Lord's wisdom appears in not opposing the minor requirements, but in making the essential ones supreme. Pharisaism often results from a lack of moral perspective.

Ver. 43. **The chief seats.** Occupied by the elders. *Loving* such places is the error.—**Salutations in the market-places.** The formal public recognition of their presence and importance. Comp. chap. 20: 46. This form of Pharisaism still lives.

Ver. 44. The best authorities (Aleph, B, C, L, Latin versions) omit the words 'scribes and Pharisees, hypocrites.' They were probably inserted from Matthew by the transcribers.—**As the tombs which appear not.** Comp. Matt. 23: 27. The 'whited sepulchres' were those of the rich, and the application is to external beauty covering inner corruption; here humbler tombs are spoken of, which in the course of time would be unnoticed by those passing over them, thus causing defilement. There the pretence of Pharisaism is brought out; here its insidiousness. This difference is an incidental evidence that the two discourses were uttered: one in the capital (where the splendid sepulchres were more common), the other in the humbler province of Galilee.

Ver. 45. **One of the lawyers** (see on chap. 10: 25). Godet distinguishes three grounds for the reproach of the lawyers (scribes): 1. Religious intellectualism (ver. 46); 2. Persecuting fanaticism (vers. 47–51); 3. The pernicious influence which they exercised on the religious state of the people (ver. 52).—**In saying this.** The R. V. is here both more intelligible and more elegant.—**Thou reproachest us also,** who are in official, ecclesiastical position. The man was not a Sadducee, but a Pharisee, and probably felt that the censure applied to him. He would shelter his character behind his office! Doubtless he would imply, as his successors have done: in touching us, the God-appointed officials, you are blaspheming.

Ver. 46. **Also** is omitted in the A. V., but is properly restored here.—**For ye lade men with burdens,** etc. Comp. Matt. 23: 4.

47 Woe unto you! for ye build the tombs of the prophets,
48 and your fathers killed them. So ye are witnesses,
and consent unto the works of your fathers: for they
49 killed them, and ye build *their tombs*. Therefore also
said the wisdom of God, I will send unto them pro-
phets and apostles; and *some* of them they shall kill
50 and persecute; that the blood of all the prophets,

There is a climax in the verse, and the rebuke is cumulative. They made God's law a burden, added to it, and would not touch it themselves, not even with one finger.

Ver. 47. **For ye build the tombs of the prophets**, etc. Comp. Matt. 23: 29, 30. Their building of these tombs is practically an assertion: 'If we had been in the days of our fathers,' etc.

Ver. 48. **So ye are witnesses, and consent unto the works of your fathers.** Our Lord tells them the real meaning of their zeal for the prophets' memory: 'they had toward God, who sent them, the same enmity at heart as the murderers of the prophets' (Van Oosterzee). 'Instead of the penitent confession: "We have sinned, we and our fathers," this last and worst generation in vain protests against their participation in their fathers' guilt, which they are meanwhile developing to the utmost, and filling up its measure' (Stier). The terms 'witness' and 'consent unto' are used of Saul of Tarsus in connection with the stoning of Stephen (Acts 7: 58; 8: 1).—**Their tombs** is necessarily supplied in English, though not found in the Greek, according to the best authorities.

Ver. 49. **Therefore also said the wisdom of God.** Comp. Matt. 23: 34, where 'I' is used; so that Christ represents Himself as 'the wisdom of God.' This seems to be a quotation; but there is no passage in the Old Testament which fully corresponds, and the form is an unusual one for such a quotation. Explanations: (1) An *amplification* of 2 Chron. 24: 19, made by Him who is 'the wisdom of God.' That passage speaks of the sending of prophets and their rejection, and is connected with the dying words of Zechariah: 'The Lord look upon it and require it.' This is on the whole preferable. (2) Our Lord refers to His own words, as spoken on some former occasion. This is possible, but leaves us in uncertainty. (3) A quotation from some unknown Jewish book. This is out of the question. (4) The notion that Luke is quoting Matt. 23: 34, etc., and inserts: 'the wisdom of God,' because in his day this passage was thus spoken of in the Church, is a mere assumption.—**Prophets and apostles**; the first preachers of the gospel, but without any specific distinction between the two terms; comp. Matt. 23: 34.—**Some of them**, etc. Comp. Acts 5: 40; 23: 19; 26: 11.

Ver. 50. **That the blood of all the prophets**, etc. Matthew: 'all the righteous blood,' etc. Here, as in ver. 49, Luke is more spe-

which was shed from the foundation of the world,
51 may be required of this generation; from the blood
of Abel unto the blood of Zachariah, who perished
between the altar and the [1]sanctuary: yea, I say unto
52 you, it shall be required of this generation. Woe unto
you lawyers! for ye took away the key of knowledge:
ye entered not in yourselves, and them that were en-
tering in ye hindered.
53 And when he was come out from thence, the scribes
and the Pharisees began to [2]press upon *him* vehe-
mently, and to provoke him to speak of [3]many things;

[1] Gr. *house.* [2] Or, *set themselves vehemently against* him. [3] Or, *more.*

cific, especially in the last clause: **may be required of this generation** (which is repeated in ver. 51), showing that the punishment for the persecutions of the past is meant. The primary fulfilment was at the destruction of Jerusalem. This punishment was national; in the case of individuals future retributions are concerned.

Ver. 51. **From the blood of Abel**, the first martyr, **unto the blood of Zachariah**, the last one named in the Old Testament historical books, as they were then arranged (2 Chron. 24: 15). This case agrees with the specification which follows, and no other one does. The words 'son of Barachiah' are added in Matthew. On the difficulty this involves, see that passage. But the dying words of Zachariah: 'The Lord look upon it, and (will) require it,' are significant.

Ver. 52. This verse forms a fitting close to the part of the discourse occasioned by the lawyer's remark. It expresses the same thought as Matt. 23: 13, but carries out the figure further.—**The key of knowledge.** 'Knowledge' is the 'key.' This had been taken away by the teaching of the lawyers, which made the people incapable of understanding and accepting salvation in Christ. The verse refers to something which had already occurred. A right understanding of the law would lead to Christ (Gal 3: 24); but the lawyers had so interpreted it as to produce the opposite result. When the gospel is preached Pharisaically, the effect is the same.

Ver. 53. **When he was come out thence** (so Aleph, B, C, L, and 33, the best of the cursives). From the house of the Pharisee.—**The scribes and Pharisees** followed Him with malicious intent aroused by His discourse.—**To press upon him vehemently**, or, 'to be very spiteful,' intensely embittered against Him. The former sense is preferable, as including both their feeling towards Him and their actual following of Him with hostile purpose. It is then necessary to supply 'Him' in English.—**To provoke him to speak of many** (or, 'more') **things.** To catechize Him on a variety of subjects, so as to take Him off His guard.

54 laying wait for him, to catch something out of his mouth.

Chapter 12: 1–12.

Warning against Hypocrisy and Fearfulness.

12: 1 In the mean time, when [1]the many thousands of the multitude were gathered together, insomuch that they trode one upon another, he began to [2]say unto his disciples first of all, Beware ye of the leaven of the

[1] Gr. *the myriads of.* [2] Or, *say unto his disciples, First of all beware ye.*

Ver. 54. **Laying wait for him, to catch something out of his mouth.** This is the correct form of the verse. The figure is borrowed from hunting. It was not only that they waited for something to suit their purpose; but they hunted for it, since the expressions represent both the beating up of game and the lying in wait to capture it. 'Him' is omitted by Aleph, but is otherwise well sustained.—The clause inserted in the A. V.: 'that they might accuse Him,' is not found in Aleph, B, L, and some versions. It was probably added from similar passages.

Warning against Hypocrisy and Fearfulness, vers. 1–12.

Chapter 12 is made up of a series of discourses following each other in immediate succession, with less of unity and logical succession than are found in most of our Lord's recorded sermons. Some have therefore thought that Luke here records a compilation of our Lord's teachings, delivered on very different occasions, one paragraph alone (vers. 13–21) being peculiar and in its proper place. This is possible; yet even in that case the order and arrangement of the Evangelist suggest new views of the truth elsewhere recorded. In itself the chapter seems to contain a series of discourses delivered on one definite occasion. The only evidence that it is other than what it seems, is furnished by the similarity of the sayings to those found in different connections in the other Gospels. In view of the acknowledged repetitions in our Lord's teachings, this evidence is insufficient.—It is probable that the crowd was gathering again while our Lord was in the house of the Pharisee, that on coming forth He began a discourse to His disciples, following up the thoughts uttered there; and that as new occasions immediately presented themselves, He continued His discourses with a variation in the theme.

Contents of this paragraph: 'Beware of hypocrisy (ver. 1), for all shall be made evident in the end (ver. 2); and ye are witnesses and sharers in this unfolding of the truth (ver. 3). In this your work, ye need not fear men, for your Father has you in His keeping (ver. 4–7), and the confession of my name is a glorious thing (ver. 8); but the rejection of it (ver. 9), and especially the ascription of my works to the evil one (ver. 10), a fearful one. And in this confession ye shall be helped by the Holy Spirit in the hour of need (vers. 11, 12).' Alford. Most of the thoughts are found in Matt. 10: 26–33.

2 Pharisees, which is hypocrisy. But there is nothing
covered up, that shall not be revealed: and hid, that
3 shall not be known. Wherefore whatsoever ye have
said in the darkness shall be heard in the light; and
what ye have spoken in the ear in the inner chambers
4 shall be proclaimed upon the housetops. And I say
unto you my friends, Be not afraid of them which kill
the body, and after that have no more that they can do.
5 But I will warn you whom ye shall fear: Fear him,
which after he hath killed hath [1]power to cast into

[1] Or, *authority.*

Ver. 1. **In the mean time.** Literally: in which things, *i. e.*, during those just related.—**When the many thousands,** lit., 'the myriads,' etc. 'Myriads' is used indefinitely here.—**First.** Many join this with what follows: 'first of all beware;' but we prefer the usual connection with 'said,' etc. (Comp. R. V., text, and margin.) He speaks to His disciples now, to the multitude afterwards (ver. 13 ff.).—**Leaven of the Pharisees,** *i. e.*, their doctrine (Matt. 16: 12).—**Which is hypocrisy.** Not strictly that the leaven was hypocrisy, but that their leaven (doctrine) was of such a kind *that its essence was hypocrisy.* This is a reason why they should beware of it.

Ver. 2. **But there is nothing covered up,** etc. Comp. chap. 8: 17, which expresses the same thought.

Ver. 3. **Wherefore.** On account of the principle of ver. 2. Godet renders: in place thereof, making an antithesis to ver. 2; but the other seems preferable.—**Whatsoever ye have said,** etc. There is a parallelism here, as in Matt. 10: 27. There, however, the contrast is between the privacy of Christ's teaching and the publishing of the gospel by the disciples; here, between the teaching of the disciples in the days of persecution and in the days of triumph.—**Inner chambers:** the term is applied to store-rooms, which would be the most private apartments. The word 'closet' has been given up in the R. V.

Ver. 4. **Unto you my friends.** Peculiar to Luke; comp. John 15: 13–15.—**After that have no more that they can do.** To be explained by Matt. 10: 28: 'are not able to kill the soul.'

Ver. 5 is much fuller than Matt. 10: 28, and can scarcely have been taken from that passage.—**Fear him,** etc. This refers to God, not to Satan. We are to resist the latter, not to fear him. Moreover, the contrast is far more fitting between men and God. It is objected that this presents God in a harsh light; but the other view makes Satan the final arbiter of man's destiny.—**After he hath killed hath power to cast into hell,** Gr. 'Gehenna.' Not, 'Hades,'

6 [1]hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings? and not one of them
7 is forgotten in the sight of God. But the very hairs of your head are all numbered. Fear not: ye are of
8 more value than many sparrows. And I say unto you, Every one who shall confess [2]me before men, [3]him shall the Son of man also confess before the an-
9 gels of God: but he that denieth me in the presence of men shall be denied in the presence of the angels

[1] Gr. *Gehenna.* [2] Gr. *in me.* [3] Gr. *in him.*

which would be inappropriate. Matthew: 'to destroy both soul and body in Gehenna.' These passages are conclusive against the materialistic notion that the death of the body involves in any case the extinction of the soul.—**Fear him**; emphatic repetition.

Ver. 6. **Are not five sparrows**, etc. The difference of form between this verse and Matt. 10: 29 is a marked proof of the independence of the two Evangelists.—**Two farthings.** Amer. Com.: 'pence,' the coin named being worth about a cent and a half.—**Forgotten in the sight of God.** Matthew: 'fall on the ground without your Father.'

Ver. 7. **But the very hairs of your head**, etc. God's providence, like His creative work, must be accepted in what is least as well as in what is greatest.—**Fear not: ye are of more value than many sparrows.** The best authorities omit 'therefore,' which occurs in Matthew. The apparent contradiction between this precept and that of ver. 5 is removed by the gospel. Only those who know God as worthy of such fear as is there commanded know how to trust Him without the fear forbidden here. Where His justice is forgotten, His providence is rarely admitted.

Ver. 8. **Every one who.** The R. V. properly distinguished this phrase from 'whosoever.' Comp. Matt. 10: 31, 32, where both occur. —**Confess me.** The Greek, 'in me,' suggests the idea of fellowship with, trust in a living Person.— **Before the angels of God.** Comp. chap. 9: 26, which indicates that the time referred to is the coming of Christ.

Ver. 9. **But he that denieth**, etc. The counterpart of ver. 8.— **In the presence of men.** The best authorities give a different preposition here from that in ver. 8, as the R. V. indicates.—**Shall be denied.** 'Jesus does not say He will deny the renegade, as He said that He would confess the confessor. The verb is here in the passive, as if to show that this rejection will be a self-consummated act' (Godet).

10 of God. And every one who shall speak a word
against the Son of man, it shall be forgiven him: but
unto him that blasphemeth against the Holy Spirit it
11 shall not be forgiven. And when they bring you be-
fore the synagogues, and the rulers, and the authori-
ties, be not anxious how or what ye shall answer, or
12 what ye shall say: for the Holy Spirit shall teach you
in that very hour what ye ought to say.

Chapter 12: 13–21.

Warning against Covetousness.

13 And one out of the multitude said unto him,
[1]Master, bid my brother divide the inheritance with

[1] Or, *Teacher.*

Ver. 10. **Shall speak a word against the Son of man,** etc. Comp. Matt. 12: 31, 32; Mark 3: 28–30, especially the latter passage, where blasphemy against the Holy Spirit is illustrated, if not defined. There seems to be a contrast between 'speak a word' and **blasphemies.** The 'unpardonable sin' is regarded by some as a particular sin, such as that of attributing Christ's works to Satan; by others, as a state of hostility to holiness which renders the soul incapable of forgiveness, beyond the reach of the Holy Spirit. Those who fear to commit it are in little danger of doing so.

Ver. 11. **And when they bring you before the synagogues,** *i. e.*, into the synagogues before the ecclesiastical authorities. Comp. Matt. 10: 17–19.—**How or what ye shall answer, or what ye shall say.** Matthew places this precept and promise in the discourse to the Twelve when they were sent out: Mark, in the discourse on the Mount of Olives to four disciples. It was probably repeated.

Ver. 12. **For the Holy Spirit shall teach you in that very hour.** In marked contrast with ver. 10. The Holy Spirit that some might blaspheme, is to furnish them with language to defend themselves. While the promise is here connected with special occasions, it probably has a wider application. 'The Book of Acts is an uninterrupted and continuous exposition of the significance and force of this saying' (Van Oosterzee). The verse certainly proves that men can become, through their speech, the organs of the Holy Spirit. It asserts the fact of inspiration, and its vehicle, namely, human language.

Warning against Covetousness, **vers. 13–21.**

Peculiar to Luke. The occasion is the same. In the previous paragraph the prevalent tone was that of warning; here it is one of instruction.

14 me. But he said unto him, Man, who made me a
15 judge or a divider over you? And he said unto them,
Take heed, and keep yourselves from all covetousness:
[1]for a man's life consisteth not in the abundance of

[1] Gr. *for not in a man's abundance consisteth his life, from the things which he possesseth.*

Ver. 13. **And one out of the multitude.** An ordinary hearer in the crowd. His request may have been suggested by our Lord's previous declarations about Providential care, or by his own notion that the Messiah would set all things right. He manifests some confidence in the Lord.—**Bid my brother divide the inheritance with me.** The man seemed to have been wronged by his brother, and feeling this, as was natural, he made this inopportune request. There is no evidence that he wanted more than his legal share, or that he was a younger brother, who was envious of the double portion of the first-born son. Brooding on earthly things while our Lord spoke of heavenly things, the only effect was a request for earthly things. No covetousness is so dangerous as that which listens to Christ only to use Him as a helper for the increase of wealth. Yet this man was unaware of the sinfulness of such a step. Christ here sheds light on this sin.

Ver. 14. **Man.** In a tone of reproof, as in Rom. 2: 1; 9: 20.—**Who made me a judge?** etc. Moses assumed this position, and was reproached for it by one of his countrymen in language closely resembling this (Ex. 2: 14); Christ expressly rejects it. The one was the founder of a state, the other of a spiritual kingdom. A purely worldly case our Lord declines to consider. It has been remarked that He repeatedly considered the question of *divorce;* which shows that marriage and divorce are not purely *secular* matters, but of a *religious* character.

Ver. 15. **Unto them** Evidently the crowd.—**Keep yourselves from all** (*i. e.*, every kind of) **covetousness.** Our Lord saw that this was the man's motive, and grounds His lesson upon it. From the one form manifested by the man, He warns against 'all' kinds. The evidence for the reading 'all' is abundant.—**For a man's life,** etc. Comp. the margin. The sentence is difficult to translate accurately. The thought is: a man's life never consists in what he possesses; even when he has abundance, the rule holds good. The positive truth, afterwards brought out, is: A man's life is of *God*, hence it cannot be from even the most abundant possessions. If earthly 'life' is here meant, the prominent idea is, that God alone lengthens or shortens the thread of life, irrespective of possessions; and this is certainly taught in the parable which follows. But ver. 21 seems to call for a higher sense (including spiritual and eternal life). This suggests the additional thought that true life does not consist in wealth. The two views may be represented by two renderings: his life does not *depend on*, or, does not *consist in*, his possessions.

16 the things which he possesseth. And he spake a
parable unto them, saying, The ground of a certain
17 rich man brought forth plentifully: and he reasoned
within himself, saying, What shall I do, because I
18 have not where to bestow my fruits? And he said,
This will I do: I will pull down my barns, and build
greater; and there will I bestow all my corn and my
19 goods. And I will say to my [1]soul, [1]Soul, thou hast
much goods laid up for many years; take thine ease,
20 eat drink, be merry. But God said unto him, Thou

[1] Or, *life*.

Ver. 16. **A parable.** Yet a true history constantly repeated.—**The ground,** lit., 'place,' *i. e.*, estate.—**Brought forth plentifully.** By God's blessing, not by fraud or injustice, did this man's wealth increase. The seeming innocence of the process is its danger; there is nothing to awaken qualms of conscience as his possessions increase.

Ver. 17. **What shall I do?** He does not appear as a grasping speculator, but as one whom wealth, by a very natural process, made discontented, anxious, and perplexed. The proper answer to his question is found in ver. 33. But this prosperous man says, 'my fruits,' not God's gifts; that too when the increase was due to God's providence. This feeling is as sinful in its way as recognized crimes.

Ver. 18. **This will I do,** etc. He proposed to do just what every man of ordinary business sagacity would do. He was not a 'fool,' from a commercial point of view. He represents the great mass of *successful* men.—**My barns,** or, 'store-houses' of any kind.

Ver. 19. **Soul.** The marginal rendering, 'life,' shows the correspondence with the saying in ver. 15.—**Thou hast many goods laid up for many years.** He was no unusual and hardened sinner, because he thus thought. Yet he made two mistakes: (1) He thought that his many goods could satisfy his 'soul,' degrading it to the level of material things; (2) He spoke of 'many years,' forgetting that he had no such lease of life.—**Take thine ease.** His wealth had disquieted him; he would now make it the basis of rest.—**Eat, drink, be merry.** But idleness will not satisfy him; he must begin to revel, to have occupation. This was the natural step. The four verses (16–19) are a graphic portrayal of worldliness. In real life sometimes the father fills out the character of vers. 16–18, and it is the sons who utter the Epicurean sentiment of ver. 19; but the picture remains true to life. Novelists expand these verses into volumes, but too often forget the spiritual lesson.

Ver. 20. **But God said unto him.** In contrast with what he had said to himself. God is represented as audibly uttering this judg-

foolish one, this night [1]is thy [2]soul required of thee; and the things which thou hast prepared, whose shall
21 they be? So is he that layeth up treasure for himself, and is not rich toward God.

[1] Gr. *they require thy soul.* [2] Or, *life.*

ment, to bring before the man the certainty of approaching death. Often in real life some messenger of death comes to impress the same fact upon those here represented.—**Thou fool**, in spite of the sensible, practical thought of ver. 18.—**This night.** The 'many years' are not his.—**Is thy soul required**, lit., 'they require thy soul.' This is probably equivalent to: I will require of thee; but the form suggests a reference to the *angels* as the ministers of God's purposes. Some indeed think that there is an allusion to murderers who will rob him of his goods also; but this is rather fanciful.—**Thy soul**, which you would have 'eat, drink, be merry,' is summoned where all this ceases. It must be conscious of its higher nature, which, alas, now exposes it to judgment.—**The things which thou hast prepared**, etc. 'Prepared' for thyself, they cannot be thine. Some answer: they will be for my son, my family; but observation proves the answer a folly. Inherited riches are rarely a blessing, and the strife among heirs in answering this very clause is one of the saddest pages of social life (comp. ver. 13).

Ver. 21. **So**, thus foolish and destitute, even though the hour of his awaking from the dream of wisdom and wealth has not yet come, **is**, not, 'will be,' for a terrible every-day fact is set forth, **he that layeth up treasure for himself.** The folly and sin and real destitution spring from the *selfishness* of this course. The evil is not in the treasure, nor in laying up treasure, but in laying up treasure for one's self. A case like this, where the sinner is respectable, honest, and prosperous, shows the true nature of sin: it is a devotion to self, not to God, and laying up solely for self is therefore a sin, according to the judgment of Christ.—**And is not rich toward God.** This is the same as having 'a treasure in the heavens' (ver. 33; Matt. 5: 20). Hence it cannot mean simply, being actually rich and using the wealth for the glory of God. It refers to the true wealth which God preserves for us and will impart to us, spiritual wealth, possessions in His grace, His kingdom, His eternal favor, that are not left behind at death. Gathering for self directly interferes with the acquiring of this true wealth; gathering for the purposes set forth in ver. 19 is a *robbing of the Spirit.* But the possession of wealth does not in and of itself prevent the acquisition of the true riches. It is the desire for wealth, the trust in riches, which proves a snare (chap. 18: 24; Mark 10: 24). The sin of covetousness is all the more dangerous, because so respectable. But the Bible joins together covetousness, uncleanness, and idolatry (see Eph. 5: 5, and many similar passages).

Chapter 12: 22–53.

Various Lessons for the Disciples.

22 And he said unto his disciples, Therefore I say unto
you, Be not anxious for *your* [1]life, what ye shall eat;
23 nor yet for your body, what ye shall put on. For
the [1]life is more than the food, and the body than the
24 raiment. Consider the ravens, that they sow not,
neither reap; which have no store-chamber nor barn;
and God feedeth them: of how much more value are
25 ye than the birds! And which of you by being anx-

[1] Or, *soul.*

Various Lessons for the Disciples, vers. 22–53.

The Sermon on the Mount furnishes parallels to the earlier part of this section, and the eschatological discourse to the latter part. See Matt. 6: 25–33; 24: 42–51; comp. Matt. 10: 34–36. The whole seems, however, to have been uttered on one occasion. The connection with what precedes is close. Vers. 22–34 treat of worldly care, which forgets to trust God, while covetousness trusts wealth more than God. Both sins are dangerous, because insidious. Many Christians obtain the mastery over other forms of evil, and yet fail to recognize the evil of these closely related practical errors.—Vers 35–40 contain an exhortation to watchfulness, which, in response to a question of Peter (ver. 41), passes over into a direct application to the Twelve (vers. 41–48), the discourse to the disciples closing with a vivid picture of the division which will result from the mission of our Lord (vers. 49–53).

Ver. 22. **Therefore,** since worldly riches are of so little use, be not anxious; God, who cares for your higher life, will provide for the lower, and since He provides food for the ravens and clothing for the lilies, He will certainly, being a Father, provide for you, His children.

Ver. 23. **The life,** or, 'soul;' but evidently the physical life is meant.

Ver. 24. **Consider the ravens.** Comp. Job 38: 41; Ps. 147: 9; the thought here is more general, however. The word translated 'consider' is stronger than that used in the Sermon on the Mount; it implies observation and study. 'In the example borrowed from nature, it is important to mark how all the figures employed—*sowing, reaping, store-house, barn*—are connected with the parable of the foolish rich man. All these labors, all these provisions, in the midst of which the rich man died,—the ravens knew nothing of them; and yet they live! The will of God is thus a surer guaranty of existence than the possession of superabundance.' (Godet.)

Ver. 25. **By being anxious.** The uselessness of such anxiety is now set forth.—**Add a cubit unto his stature,** or, 'age.' The

26 ious can add a cubit unto his [1]stature? If then ye
are not able to do even that which is least, why are ye
27 anxious concerning the rest? Consider the lilies, how
they grow: they toil not, neither do they spin; yet I
say unto you, Even Solomon in all his glory was not
28 arrayed like one of these. But if God doth so clothe
the grass in the field, which to-day is, and to-morrow
is cast into the oven; how much more *shall he clothe*
29 you, O ye of little faith? And seek not ye what ye
shall eat, and what ye shall drink, neither be ye of

[1] Or, *age.*

latter is probably the sense here. For to add a cubit (eighteen inches) to one's stature, would be doing something enormous, and ver. 26 suggests that a small thing is referred to. As in Ps. 39: 5, the life is conceived of a race or journey measured off: to add a cubit to this would seem comparatively trifling; but even this we cannot do with all our anxiety.

Ver. 26. **Are not able to do that which is least.** Peculiar to Luke, though implied in the Sermon on the Mount.

Ver. 27. **Consider the lilies.** In Matthew this is prefaced by the clause: 'And why are ye anxious concerning raiment?' The next verse suggests that there is a reference to wild flowers in general. They are very plenty and gorgeous in Palestine. The Huleh lily may be meant.—**How they grow**, etc. No labor, no care; yet **even Solomon**, etc. His pomp is still proverbial in the East.—**In all his glory.** The Jewish audience could conceive of no higher representative of earthly glory.—**Like one of these.** The microscope has only magnified the force of these words. 'One' flower has beauty enough to outshine Solomon.

Ver. 28. **Doth so clothe.** God has created the flowers, and purposed to make them as they are: without His sustaining hand, they could not exist.—**To-morrow is cast into the oven.** Withered grass and flowers were used as fuel in the East.—**Much more**; since He is your Father (ver. 30).—**O ye of little faith**; a single word in the Greek. The faith is 'little,' because it does not trust, for that which is of less importance, the God who has given us the greatest and best gift, Himself as our personal Friend, more especially in Jesus Christ.

Ver. 29. **Neither be ye of doubtful mind.** The word in the original is derived from 'meteor,' and is explained by some: do not rise in fancy to high demands, creating imagined necessities, thus making yourselves more ill-contented and more disposed to unbelieving anxiety. Others interpret (as in A. V.): do not be fluctuating, *i. e.*, anxious, tossed between hope and fear. This suits the connection, but is a less usual sense.

30 doubtful mind. For all these things do the nations
of the world seek after: but your Father knoweth that
31 ye have need of these things. Howbeit seek ye [1]his
kingdom, and these things shall be added unto you.
32 Fear not, little flock; for it is your Father's good
33 pleasure to give you the kingdom. Sell that ye have,
and give alms; make for yourselves purses which
wax not old, a treasure in the heavens that faileth
not, where no thief draweth near, neither moth de-

[1] Many ancient authorities read *the kingdom of God.*

Ver. 30. **The nations of the world**, *i. e.*, the Gentiles. They anxiously seek after worldly things, because they do not know or believe in God's Providence; but you, who know God, ought to know Him as **your Father**. He cares for you, and well supplies your wants, because He **knoweth that ye have need**, etc.

Ver. 31. **Seek ye his kingdom.** The reading in the margin was probably an alteration to explain the meaning. Supreme devotion to God is commanded.—**These things**; needed for the body. (The weight of evidence is against 'all,' which was probably inserted by the copyists to conform with Matthew.) But the principle holds good, to a large extent, of all those things which are willingly subordinated to the glory of God.—**Shall be added.** Given by God in addition to the superior spiritual blessings. The moment such things are desired unconditionally, we have exalted them above spiritual objects, and lost the promise.

Ver. 32. **Fear not.** Peculiar to Luke. The fear forbidden is that which interferes with proper seeking of the kingdom of God (ver. 31), including fear about losing earthly things and fear about not obtaining the heavenly riches. Such encouragement was needed by the disciples, who were outwardly weak: **little flock**, 'little' in contrast with the myriads of people (ver. 1); but the 'flock' of the Good Shepherd (John 10: 11; Matt. 26: 31). Comp. Isa. 40: 10–14, which justifies a wider application to all real Christians.—**For it is your Father's good pleasure**, etc. Because of this 'good pleasure,' they would obtain the heavenly riches; fear about spiritual things being thus removed, there ought to be none about temporal things.

Ver. 33. **Sell what ye have, and give alms.** Comp. Matt. 6: 19–21; but this is stronger. The connection of thought is with ver. 17 ('what shall I do?'), telling how earthly riches should be invested. But there is also a close connection with what precedes: Since God provides for our temporal wants as well as our higher spiritual ones, use His temporal gifts so as to promote your spiritual welfare. The first, but not exclusive, application is to the Apostles, who must be thus unencumbered in their ministry. If this course of conduct

34 stroyeth. For where your treasure is, there will your
heart be also.
35 Let your loins be guirded about, and your lamps
36 burning; and be ye yourselves like unto men looking
for their lord, when he shall return from the marriage
feast; that, when he cometh and knocketh, they may
37 straightway open unto him. Blessed are those [1]servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird

[1] Gr. *bond-servants.*

promoted their spiritual welfare, it will that of all Christians. The precept will not be understood too literally, except by those who apply it only to ascetics who assume vows of poverty. Our Lord's words are diametrically opposed to modern socialism. The latter would make *laws* to *take* away wealth, the former inculcate love that *gives* away.—**Purses which wax not old.** Comp. chap. 10: 4, where the Seventy are forbidden to take purses.—**A treasure in the heavens.** A comparison with ver. 21 and Matt. 6: 2 shows that this precept is of universal application.

Ver. 34. **For where your treasure is,** etc. In Matt. 6: 21, 'thy' is the correct reading. Dedication of the heart to God is both evidenced and furthered by laying up 'a treasure in the heavens.'

Vers. 35–40. EXHORTATION TO WATCHFULNESS.—The connection is with ver. 32: 'It is your Father's good pleasure to give you the kingdom,' let that free you from anxiety; but let it be the motive to labor and watch for the coming of the King.

Ver. 35. **Let your loins be girded about.** Unless the long garments of the Orientals were thus girded up, it was impossible to walk or to serve at table.—**And your lamps burning,** *i. e.*, in readiness for the master returning at night. Be in continual readiness to receive the returning Messiah, your Master, as befits your relation to Him. The first figure points to the *activity*, the second to the *watchfulness*, of the faithful servant.

Ver. 36. **When he shall return from the marriage feast.** The main thought is simply that He is away at a feast, and is expected to return. In the parable of the Ten Virgins (Matt. 25: 1–13), the return of the Bridegroom is the main thought.—**Straightway open unto him.** Because they are ready, and have nothing to hide.

Ver. 37. **Blessed,** etc. The blessedness of these faithful servants is set forth in a figure.—**Gird himself,** to serve them. Comp. John 13: 4, which foreshadows the ministering condescension of the Master at His return.—**Shall come,** or, 'come forward.' A peculiar expression, describing His approach to the guests.—**Serve them,** wait upon them at table. In this passage no prominence is given to the wedding feast, and this must be remembered in interpreting it.

himself, and make them sit down to meat, and shall
38 come and serve them. And if he shall come in the
second watch, and if in the third, and find *them* so,
39 blessed are those *servants*. [1]But know this, that if
the master of the house had known in what hour the
thief was coming, he would have watched, and not
40 have left his house to be [2]broken through. Be ye
also ready: for in an hour that ye think not the Son
of man cometh.
41 And Peter said, Lord, speakest thou this parable
42 unto us, or even unto all? And the Lord said, Who
then is [3]the faithful and wise steward, whom his lord
shall set over his household, to give them their por-

[1] Or, *But this ye know.* [2] Gr. *digged through.*
[3] Or, *the faithful steward, the wise* man *whom, &c.*

Ver. 38. **In the second watch—in the third watch** (from 9 P. M. to 3 A. M.). The first and fourth watches are not mentioned (as in Mark 13: 35). The middle watches are the time of soundest sleep. Even if our Lord delays longer than the servants thought (ver. 45), a faithful servant can thus show his fidelity.

Ver. 39. **But know this**, etc. A new figure (of the thief in the night) brings out the unexpected return. Comp. Matt. 24: 43, 44.—**Broken through**, lit., 'digged through.' The walls of the houses were usually made of dried clay or soft bricks.

Ver. 40. **For in an hour when ye think not the Son of man cometh.** Comp. chap. 21: 34, 36; Mark 13: 33.

Vers. 41–48. DIRECT EXHORTATION TO THE TWELVE.

Ver. 41. **This parable.** Of the watchful servants.—**Unto us, or even unto all?** The question was probably put in a wrong spirit, with reference to the high reward promised, rather than to the duty enjoined. The early date renders this the more likely. The language is so characteristic of Peter as to furnish striking evidence of the accuracy of Luke.

Ver. 42. **And the Lord said.** 'Jesus continues His teaching as if He took no account of Peter's question; but in reality He gives such a turn to the warning which follows about watchfulness, that it includes the precise answer to the question.' (Godet.) Faithfulness and unfaithfulness come into prominence, not the reward of a particular class, irrespective of their conduct. Peter learned the lesson; the warning tone of these verses re-appears in his Epistles.—**The faithful and wise steward** (Matthew: 'servant'). The best authorities give a form slightly differing from Matt. 24: 45, and admitting of the interpretation given in the margin. A literal rendering would be:

43 tion of food in due season? Blessed is that [1]servant,
whom his lord when he cometh shall find so doing.
44 Of a truth I say unto you, that he will set him over
45 all that he hath. But if that [1]servant shall say in his
heart, My lord delayeth his coming; and shall begin
to beat the men-servants and the maid-servants, and
46 to eat and drink, and to be drunken; the lord of that
[1]servant shall come in a day when he expecteth not,
and in an hour when he knoweth not, and shall [2]cut
him asunder, and appoint his portion with the unfaith-

[1] Gr. *bond-servant.* [2] Or, *severely scourge him.*

'the faithful steward, the wise,' or, 'prudent.'—**Shall set over his household.** The reference to the ministry is obvious, not only from Peter's question, but from the use of the figure in 1 Cor. 4: 2, and elsewhere. The future seems to point to our Lord's departure from the earth.—**To give them**, etc. Ministerial, not magisterial, duty.

Ver. 43. **That servant**, 'bond-servant,' personally belonging to the master, though charged with a duty higher than the others.

Ver. 44. **Set him over all that he hath.** At His return (ver. 43). An indication of the continuation of the ministry, up to that time, 'to give them their portion of food in due season.' The reward is greater than that promised in ver. 37, and of an official nature.

Ver. 45. **But if that servant shall say in his heart.** Matthew: 'evil servant.'—**My lord delayeth his coming.** Implying that the future of the Church would give room for the thought.—**To beat the men-servants**, etc. Matthew: 'fellow-servants;' here the terms are the familiar ones used of household servants. Forgetfulness of the Lord's coming leads to two sins in the ministry: tyranny over the flock, and then worldly indulgence in social fellowship, with those who are not truly of the flock.

Ver. 46. **The lord of that servant.** Unfaithfulness does not remove from Christ's authority. The sudden coming is again referred to.—**Shall cut him asunder.** This punishment was not unknown among the Israelites and other ancient nations. The marginal rendering is unsupported by any examples. The language is to be taken in its obvious sense, and regarded as a figurative expression for extreme punishment, which is not extinction, but to be followed by a **portion with the unfaithful.** Some accept a reference to a divided heart, and the consequent punishment by the conscience. 'Unfaithful' brings out the contrast with ver. 42. Matthew: 'with the hypocrites.' No previous faithfulness will avail. When the Lord comes, He will judge His servants as He finds them.

47 ful. And that [1]servant, which knew his lord's will,
and made not ready, nor did according to his will,
48 shall be beaten with many *stripes;* but he that knew
not, and did things worthy of stripes, shall be beaten
with few *stripes.* And to whomsoever much is given,
of him shall much be required: and to whom they
commit much, of him will they ask the more.
49 I came to cast fire upon the earth; and what will I,*

[1] Gr. *bond-servant.* * For *what will I* read *what do I desire.—Am. Com.*

Ver. 47. **And that servant who knew**, etc. The verse states a general principle, which serves to explain the severity of the punishment spoken of in ver. 46. Peter's distinction (ver. 41) between 'us' and 'all' corresponds with that between the 'servant which knew' and the servant 'that knew not' (ver. 48). But the application is general.—**Made not ready.** It includes not only 'himself' A. V.), but all things placed in his charge.—**Stripes** is properly supplied.

Ver. 48. **That knew not.** With fewer privileges, less knowledge, referring first to a disciple, but applicable to all men.—**And did things worthy of stripes**, etc. The ground of the punishment is not disobedience to an unknown will of the Lord, but the commission of acts worthy of punishment. According to the law of conscience, those here referred to will be judged and condemned (see Rom. 1: 19, 20, 32; 2: 14, 15); but their punishment will be less than that of those with more light. Yet all who can read this declaration have been given more light.—**With few stripes.** Both classes will be punished in the same way; the difference being in *degree*, not in *kind.* This shows that the punishment will be during conscious existence, but gives no hint of a difference in the duration of punishment. Nothing is said of those who know and do, or of those *who know not and do*, should the latter class exist (Rom. 2: 14). The language here used (vers. 45–48) implies *retribution* (not discipline), at and after Christ's second coming.—**And to whomsoever much is given**, etc. This principle is again and again announced in the New Testament.—**The more.** Meyer explains: more than he received, as in the parable of the talents; 'mine own with interest.' But it is simpler to understand it as more than others who have received little.

Vers. 49–53. The Division resulting from the Lord's Mission.—Having shown the awful difference between the faithful and unfaithful servant, and the great responsibility resting upon His disciples, our Lord points out that the difference begins here and is manifested in the antagonism which the establishment of His kingdom develops. While this renders faithfulness more difficult, the knowledge of it increases the sense of responsibility and urges to greater faithfulness.

Ver. 49. **I came to cast fire upon the earth.** This is ex-

50 if it is already kindled?* But I have a baptism to
be baptized with; and how am I straitened till it be
51 accomplished! Think ye that I am come to give peace
in the earth? I tell you, Nay; but rather division:
52 for there shall be from henceforth five in one house
divided, three against two, and two against three.

* Or, *how I would that it were already kindled!—Am. Com.*

plained by most, as referring to the gift of the Holy Spirit. This was a baptism (ver. 50) with fire, resulting in the 'division' spoken of in vers. 51–53. Others refer it to the word of God. The view that the 'fire' means the 'division' itself obscures the whole passage; how could our Lord unconditionally wish for the latter? 'Cast upon the earth' refers to the powerful and sudden influence of the day of Pentecost. Others refer the clause to the extraordinary spiritual excitement which His gospel would awaken But this was the result of the gift of the Holy Spirit.—**And what will I**, etc. Our Lord here expresses a desire for kindling of this 'fire;' but there is much difference of opinion as to the exact meaning of the original. The form suggested by the margin of the American Revisers is the most natural interpretation. Another view takes the clause as question and answer: 'What do I wish? Would that it were already kindled!' The common rendering is objectionable, since the fire was not yet kindled.

Ver. 50. **But.** Before my wish will be fulfilled.—**I have a baptism**, etc. Our Lord here refers to His own sufferings, and especially to His death. We may find in the figure either a reference to His burial, or the depth and intensity of His sufferings, when the waters rolled over His soul. Before we could be baptized with the Holy Spirit, this must come, for only thus was this new power bought for us.—**And how am I straitened**, etc. 'What a weight is on me!' Anxiety, trouble of spirit, the human reluctance in view of fearful sufferings, here appear. It is the premonition of Gethsemane and Calvary. As this was probably uttered before the parable of the Sower, it was a long shadow the cross threw upon His soul.

Ver. 51. **Am come**; not the same word as in ver. 49, pointing to His presence then on the earth.—**Peace** will come only after complete victory.—**Division** is equivalent to 'a sword' (Matthew). This would be the effect of the 'fire' He would send. His own coming indeed resulted in antagonism; but the gift of the Holy Ghost increased it, and the measure of that antagonism has been the measure of the Spirit's influence. In one sense, the greatness of the strife is a proof of the greatness of the Lord whose coming caused it, as His prediction of it is a proof of His Divine knowledge.

Ver. 52. **Henceforth.** Our Lord speaks of the state of things after His death as already present. But there is a hint that it has already begun.—**Three against two**, etc. A picture of varying

53 They shall be divided, father against son, and son
against father; mother against daughter, and daughter
against her mother; mother in law against her daugh-
ter in law, and daughter in law against her mother in
law.

CHAPTER 12: 54–59.

Reproach of the Multitude.

54 And he said to the multitudes also, When ye see a
cloud rising in the west, straightway ye say, There
55 cometh a shower; and so it cometh to pass. And
when *ye see* a south wind blowing, ye say, There will
56 be a [1]scorching heat; and it cometh to pass. Ye
hypocrites, ye know how to [2]interpret the face of the
earth and the heaven; but how is it that ye know not

[1] Or, *hot wind.* [2] Gr. *prove.*

conflict as well as of discord. Peculiar to Luke. See further on Matt. 10: 35.

Reproach of the Multitude, vers. 54–59.

Peculiar to Luke; but similar thoughts are found in Matt. 16: 2, 3; 5: 25, 26. The connection with what precedes is close: the discord, as already begun, arises from the fact that the mass of the people do not discern the time. The very turning to the people, after the address to the disciples, is a token of this division. The form differs from that of Matthew, and such thoughts might well be repeated.

Ver. 54. **When ye see a cloud rising in the west, straightway**, etc. The conclusion is quickly formed; the sign is trustworthy. The thought is that of Matt. 16: 2, 3; but the signs are different, as well as the hearers: there the Pharisees and Sadducees, here the crowd gathered about Him.

Ver. 55. **There will be a scorching heat.** The margin is probably more correct. But comp. Matt. 20: 12. These weather signs still hold good in Palestine, the west wind coming from the sea, and the south wind from the hot desert. Other signs are probably alluded to in ver. 56 ('of the earth').

Ver. 56. **Ye hypocrites.** The multitudes were then reproached, because they were under the lead of the Pharisees.—**How to interpret.** The word 'interpret,' lit., 'prove,' put to the test and judge, differs from that in Matt. 16: 3.—**This time** (Matthew: 'the signs of the times'), the time, or season, of the Messiah's appearance. It *could* be recognized in its importance by those who *would* put it to the proof. The duty of testing it as well as the danger of failure appear

57 how to [1]interpret this time? And why even of your-
58 selves judge ye not what is right? For as thou art going with thine adversary before the magistrate, on the way give diligence to be quit of him; lest haply he hale thee unto the judge, and the judge shall deliver thee to the [2]officer, and the [2]officer shall cast
59 thee into prison. I say unto thee, Thou shalt by no means come out thence, till thou have paid the very last mite.

[1] Gr. *prove.* [2] Gr. *exactor.*

from the history of the Jewish people during that century. But the duty and danger remain; the latter a sad proof of the power of sin over the *mind* as well as the heart.

Ver. 57. **And why**, etc. A further reproach for want of knowledge of personal duty, which involved great want of prudence (vers. 58, 59).—**Even of yourselves.** Either independently of a teacher, or independently of the plain signs of the times.—**What is right**, namely, repentance, as appears from the figure which follows. They ought not only to have recognized the coming of the Messiah, but thus prepared for it. Want of discernment in regard to God's dealings ('this time') usually involves ignorance and neglect of personal duty.

Ver. 58. **For as thou art going**, etc. Act as in such a case; the implied thought being that they were thus going.—**With thine adversary.** The 'adversary' is the holy law of God, since 'what is right' had just been spoken of; in the parallel passage, Matt. 5: 25, 26, the connection points rather to some brother offended.—**The magistrate** is God.—**On the way.** 'As thou art' (A. V.) is unnecessary; 'on the way' belongs to what follows.—**To be quit of him**, *i. e.*, 'released from him.' By repentance and faith.—**Lest he**, *i. e.*, the adversary. Christ is the **Judge.**—**Officer**, 'exactor.' The Roman officer corresponding to our sheriff, more exactly named by Luke than by Matthew. The word is used only here, and probably refers to the angels: see Matt. 13: 41. Godet, however, says: 'In the application, God is at once adversary, judge, and officer; the first by His holiness, the second by His justice, the third by His power.'—**The prison.** The place of punishment. This interpretation of the figure seems even more fitting here than in Matthew. Some prefer to regard it as a general statement of danger, without explaining the several parts. But the repetition of the detailed figure (the Sermon on the Mount certainly preceded) as well as the previous part of the discourse point to special meanings.

Ver. 59. **Thou shalt by no means come out thence.** Comp. Matt. 5: 26. This figure represents the danger of punishment in view of failure to know and do what is right, and it must have an im-

Chapter 13: 1–9.

Discourse on Two Events of the Time; the Barren Fig Tree.

13: 1 Now there were some present at that very season,
which told him of the Galilæans, whose blood Pilate
2 had mingled with their sacrifices. And he answered

portant and definite meaning. Those who come unreleased before the Judge, at the last day, will be punished forever. Any other sense is out of keeping with the strong language of ver. 46, and of ver. 56 ('ye hypocrites').—**Mite.** Greek, 'lepton,' the smallest of coins then in use. Comp. Mark 12: 42.

Discourse on Two Events of the Day; the Barren Fig Tree, vers. 1–9.

Peculiar to Luke. We have no further information as to the time of the massacre mentioned in ver. 1. Views: 1. The time was immediately after the discourse of chap. 12, and the place, Galilee, since ver. 3 seems to point out those addressed as Galilæans. (So Robinson and others.) 2. It occurred during the last visit to Peræa, and should be joined with what follows. In that case we have an unbroken chronological order in this Gospel from this point (chap. 17: 11–19 excepted). In favor of (2.) it is urged that the phrase 'these three years' (ver. 7) points to a time near the close of our Lord's ministry. It is impossible to decide the question with much confidence. The parable (vers. 6–9) is closely connected with vers. 1–5: the judgment threatened will come speedily, for God has been patient for a long time, is still patient; but the last opportunity is at hand.

Ver. 1. **There were some present.** This suggests that they had just come, probably for the purpose of telling of the massacre, which may have just occurred —**At that very season.** Probably, but not necessarily, immediately after the discourse in chap. 12.—**Told him.** Apparently they spoke, because exasperated by the intelligence, not in consequence of the preceding discourse.—**The Galilæans.** Luke speaks of the matter as well-known; but we have no other information about it. Such slaughters were too frequent to call for particular notice from historians. The Galilæans were riotous, and the occasion was undoubtedly some feast at Jerusalem.—**Whose blood Pilate had mingled with their sacrifices.** His soldiers probably fell on them and slew them while engaged in the temple-sacrifices. The victims were subjects of Herod, and possibly this was the occasion of the enmity which existed between Pilate and Herod (chap. 23: 12). Those who told of the massacre thought that death under such circumstances was peculiarly terrible; and from this they inferred that these Galilæans had been great sinners.

Ver. 2. **Suppose ye?** Our Lord perceives their reasoning, and first corrects the mistake they made, adding an appropriate warning.

and said unto them, Think ye that these Galilæans
were sinners above all the Galilæans, because they
3 have suffered these things? I tell you, Nay: but,
except ye repent, ye shall all in like manner perish.
4 Or those eighteen, upon whom the tower in Siloam
fell, and killed them, think ye that they were [1]offend-
5 ers above all the men that dwell in Jerusalem? I
tell you, Nay: but, except ye repent, ye shall all like-
wise perish.

[1] Gr. *debtors.*

—**Were sinners.** Our Lord does not deny that they were sinners, but asserts that their fate does not prove that they were especially great sinners. Job's friends made the same mistake. The verse directly opposes the very common habit of calling every calamity that befalls another a 'judgment.' Such a verdict has the air of piety; but it is generally the result of uncharitableness. The next verse shows that our Lord so regarded it.

Ver. 3. **Except ye repent.** It does not follow that those addressed were Galilæans. If John 11: 47–54 refers to a time preceding this incident, then this intelligence may have been brought to our Lord to warn Him against the danger awaiting Him and His disciples at Jerusalem. He warns His hearers of their danger. He corrects their mistake in ver. 2, but here bases His warning upon the truth which lay back of it, namely, that sin is often punished in this world. Hence each should repent of his own sins, rather than be over-anxious to interpret calamities as judgments upon others for their sins.—**Ye shall all in like manner perish,** *i. e.*, by the Roman sword. This was remarkably fulfilled, since at the destruction of Jerusalem it was the temple especially that ran with blood.

Ver. 4. **Those eighteen.** An allusion to an occurrence then well-known, but about which we have no further information.—**The tower in Siloam.** Probably a tower of the city wall near the pool of Siloam, or in that district, which may have been called by the name of the pool (see on John 9: 7). The village named 'Silwân' occupies the site of the ancient suburb.—**Offenders,** literally, 'debtors' (not the same word as in ver. 2), as in the Lord's Prayer (Matt. 6: 12); there is no reason for supposing that they were actual debtors imprisoned in the tower. This accident (as it is supposed to have been) is classed by our Lord with the slaughter by Pilate. All such events are under God's control. He is just in permitting them; but we are unjust in drawing uncharitable inferences from them.

Ver. 5. **All likewise perish.** The threatened destruction came upon 'all,' since during the siege the city was full of people from the provinces; multitudes perished in the ruin and rubbish of the city and its falling walls.

6 And he spake this parable: A certain man had a fig
tree planted in his vineyard; and he came seeking
7 fruit thereon, and found none. And he said unto the
vinedresser, Behold, these three years I come seeking
fruit on this fig tree, and find none: cut it down;
8 why doth it also cumber the ground? And he an-
swering saith unto him, Lord, let it alone this year
9 also, till I shall dig about it, and dung it: and if it
bear fruit thenceforth, *well;* but if not, thou shalt cut
it down.

Ver. 6. **A fig tree planted in his vineyard.** This was not unusual, nor contrary to Deut. 22: 9.

Ver. 7. **Vinedresser.** The cultivator of the vineyard.—**These three years.** The planted tree would ordinarily bear within three years. Whatever be the special interpretation, this period indicates that fruit is not demanded too soon. 'Three years are the time of a full trial, at the end of which the inference of incurable sterility may be drawn.' (Godet.) Some refer this to the three years of our Lord's ministry, now so nearly ended. But the time is uncertain (see preceding paragraph).—**Why doth it also,** besides bearing no fruit, **cumber the ground?** Why is it allowed to impoverish the soil, and interfere with the other products of the vineyard? Barrenness curses others also.

Ver. 8. **This year also.** A brief respite is asked for, and whatever intercessor may be here represented, there is never any certainty of more than a brief one.—**Dig about it, and dung it.** The digging was for the purpose of casting in the manure near the roots. Take additional pains with it, using the means adapted to further fruitfulness. A more special interpretation is not necessary. It is always true that the intercessor is also the laborer.

Ver. 9. **And if it bear fruit thenceforth, well.** 'Thenceforth' (or, 'after that'), as the R. V. indicates, belongs to this part of the verse. This indefinite phrase in the request hints at still further patience. 'Well' is properly supplied. 'If' here suggests that the vinedresser expected *this supposition* to prove correct.—**If not, thou shalt cut it down.** 'Then' is not to be supplied: the vine-dresser does not set the time when the tree shall be removed, but leaves it to the owner of the vineyard. Even here there is a tone of hope and affection, which is often overlooked.—The usual interpretation of the parable is as follows: The owner of the vineyard is *God the Father;* the vinedresser, *our Lord,* who labors and intercedes; the fig-tree, the *Jewish nation* drawing near to destruction through its unfruitfulness, and the vineyard, the *world.* God had been seeking results during the years of our Lord's labor, and none are found; He, the

Chapter 13: 10–17.

Healing of a Woman on the Sabbath Day.

10 And he was teaching in one of the synagogues on
11 the sabbath day. And behold, a woman which had a spirit of infirmity eighteen years; and she was bowed

great Intercessor, pleads for a brief delay. The additional means used suggest the atoning death and the gift of the Holy Spirit. But He leaves it to His Father's will to execute the sentence, should all prove in vain.—Another interpretation, starting with the thought that individual repentance had just been enjoined (vers. 3, 5), finds in the fig tree a reference to the individual man. The vineyard then represents the *Gospel dispensation*, and the owner is *Christ*, who during His three years' ministry has been seeking fruit. (Notice those addressed were still impenitent.) The vinedresser is the *Holy Spirit*, who wrought through the prophets, and afterwards more powerfully through the Apostles. The additional care is then mainly the Pentecostal blessing. The Holy Spirit is both Laborer and Intercessor as respects the individual heart. This view is thought by many to accord better with the delicate shading of thought in ver. 9, and to afford the best basis for a continued application of the parable.

Healing of a Woman on the Sabbath Day, vers. 38–42.

Peculiar to Luke, but comp. the earlier Sabbath controversies; see chap. 6: 1–11, and parallel passages.—It is generally agreed that this incident belongs to the later period of our Lord's ministry, about the time of His visit to Perræa (Matt. 19: 1, 2; Mark 10: 1). The reasons for this are: (1.) that ver. 22 tells of a journey to Jerusalem, which must be identified with the last one; (2.) that the language of the ruler of the synagogue points to a time when the opposition to our Lord was open and pronounced; (3.) that the incident cannot be appropriately placed anywhere else.

Ver. 10. **In one of the synagogues.** In Perræa, as we suppose. —**On the sabbath day.** This is the main point, whenever and wherever the incident occurred.

Ver. 11. **A spirit of infirmity eighteen years.** This suggests a form of demoniacal possession; and ver. 16 shows that Satanic influence was present in her case. Our Lord, however, did not heal demoniacs by laying on of hands, but by a word of command. Yet in this case He both speaks (ver. 12) and lays hands upon her (ver. 13). The effect of her disease was that she **was bowed together**; her muscular power was so deficient, that she **could in no wise lift herself up.** She had some power; but it was insufficient to allow her to straighten herself up. This view represents the woman, not as remaining passsively bowed, but ever attempting, and failing, to stand straight.

12 together, and could in no wise lift herself up. And
when Jesus saw her, he called her, and said to her,
13 Woman, thou art loosed from thine infirmity. And
he laid his hands upon her: and immediately she was
14 made straight, and glorified God. And the ruler of
the synagogue, being moved with indignation because
Jesus had healed on the sabbath, answered and said to
the multitude, There are six days in which men ought
to work: in them therefore come and be healed, and
15 not on the day of the sabbath. But the Lord answered
him, and said, Ye hypocrites, doth not each one of
you on the sabbath loose his ox or his ass from the
16 [1]stall, and lead him away to watering? And ought
not this woman, being a daughter of Abraham, whom
Satan had bound, lo, *these* eighteen years, to have been
loosed from this bond on the day of the sabbath?

[1] Gr. *manger.*

Ver. 12. **Saw her.** There is no evidence, that she asked for a cure. The action of our Lord and the language of the ruler of the synagogue, indicate that she hoped for one.—**Thou art loosed from thine infirmity.** Her muscles were released from the influence which bound them. This suggests (as also ver. 16) Satanic power, which our Lord always drove away with a word.

Ver. 13. **Was made straight.** The laying on of hands completed the cure, by giving the needed strength, after the word had set free from Satanic influence.

Ver. 14. **Being moved with indignation.** The attitude of mind was hostile, but had been manifested hitherto on such occasions. The A. V. is inexact and incorrect, for the answer was not 'with indignation.' The ruler was afraid to speak out so boldly, and he 'covertly and cowardly' addresses himself, not to the Healer or to the healed, but **to the multitude.** His false premise was, that works of mercy are forbidden on the Sabbath.

Ver. 15. **The Lord.** Perhaps with emphasis; as He he had previously proclaimed Himself 'Lord of the Sabbath' (chap. 6: 5) — **Ye hypocrites.** Ver. 17 shows that other antagonists were present. The plural agrees better with what follows. The hypocrisy is evident from the example our Lord quotes.—**Doth not each one of you,** etc. This was confessedly permitted. In an important sense works of mercy are works of necessity. The beast tied to the manger aptly represents the case of this poor woman.

Ver. 16. **And ought not.** They were 'hypocrites,' because they

17 And as he said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him.

Chapter 13: 18–21.

Parables of the Mustard Seed and the Leaven.

18 He said therefore, Unto what is the kingdom of
19 God like? and whereunto shall I liken it? It is like

perceived the necessity in the case of the beast, but heartlessly denied it in the case of the poor woman. The contrast is marked. In the one case, a dumb animal; in the other, a **woman**, who was moreover **a daughter of Abraham**, one of the covenant people of God, the God of the Sabbath. The reference to her being a spiritual daughter of Abraham is not at all certain The animal is represented as bound by a master aware of its necessities; this woman was bound by **Satan**. Ordinary infirmity would scarcely be thus described; some kind of possession is asserted by our Lord. In the case of the animal, but a few hours would have passed since the last watering; the woman had been bound **for eighteen years**.

Ver. 17. **All his adversaries.** A number must have been present.—**All the multitude rejoiced.** This does not oppose the view that the miracle occurred in Perœa, late in the ministry. Although Galilee had been abandoned by Him, and Jerusalem had been repeatedly hostile, we infer from Matt. 19: 2, that He was still heard with gladness in Perœa; in fact, some such wave of popularity must have preceded the entry into Jerusalem.—**Were done by him.** The original indicates continued working, which agrees with Matt. 19: 2.

Parables of the Mustard Seed and the Leaven, vers. 18–21.

Parallel passages: Matt. 13: 31–33; Mark 4: 30–32. The latter Evangelist does not give the second parable. Luke's report of the first parable is the briefest, but has its own peculiarities. The parables probably were repeated on this occasion. There is an appropriate connection with what precedes. The miracle had shown Christ's power over Satan, the people were rejoicing in this power; our Lord thus teaches them that His kingdom, 'the kingdom of God,' should ultimately triumph over all opposition, should grow externally and internally. Such instruction was peculiarly apt just before He began His actual journey to death at Jerusalem. Others suppose that the Evangelist places them here on account of this appropriateness.

Ver. 18. **Unto what is the kingdom of God like?** Here Luke agrees with Mark rather than with Matthew.

Ver. 19. **A grain of mustard seed.** The other Evangelists speak of its small size, which is implied here.—**Into his own garden.** Peculiar to Luke, suggesting both ownership and care.—**Be-**

unto a grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a tree; and the birds of the heaven lodged in the
20 branches thereof. And again he said, Whereunto
21 shall I liken the kingdom of God? It is like unto leaven, which a woman took and hid in three [1]measures of meal, till it was all leavened.

Chapter 13: 22–30.

The Narrow Door.

22 And he went on his way through cities and villages,

[1] See marginal note on Matt. 13: 33.

came a tree. The main lesson is the rapid extension, the marvellous growth, of Christianity.—**The birds of the heaven**, etc. Usually explained as meaning the external adherents of Christianity. The first historical fulfilment was in the days of Constantine.

Ver. 20. **And again he said**, etc. This repetition is peculiar to Luke.

Ver. 21. **It is like unto leaven**, etc. This represents the pervasive, transforming power of the kingdom. It is inappropriate to take 'leaven' here as a symbol of an evil influence.—**Three measures of meal.** A large mass. 'Three' probably has no special significance. The historical fulfilment was in the diffusion of Christianity during the middle ages. See on Matt. 13. These parables would encourage the disciples in their future work, teach that the triumph of the kingdom was through development, not through magic. They also indicate that our Lord never meant to teach 'the immediateness or nearness of His return' (Godet).

The Narrow Door, vers. 22–30.

Peculiar to Luke. Compare, however, Matt. 7: 13, 22, 23; 8: 11, 12; 25: 11.—Time: We identify the journey here spoken of (ver. 22) with the last journey from Peræa to Jerusalem, and accept the order of Luke in the following chapters as accurate. Some think that it is the journey from beyond Jordan (John 10: 40), in order to raise Lazarus at Bethany (John 11); but we place that miracle and the retirement to Ephraim (John 11: 54) before all the events of this chapter.—The thoughts here recorded, and found elsewhere in different connections, were probably repeated on this occasion.

Ver. 22. **Through cities and villages.** The journey was not direct.—**Teaching and journeying on unto Jerusalem.** In this and the succeeding chapters (14–18) specimens of His teaching are given.

23 teaching, and journeying on unto Jerusalem. And
one said unto him, Lord, are they few that be saved?
24 And he said unto them, Strive to enter in by the nar-
row door: for many, I say unto you, shall seek to
25 enter in, and shall not be [1]able. When once the mas-
ter of the house is risen up, and hath shut to the door,
and ye begin to stand without, and to knock at the
door, saying, Lord, open to us; and he shall answer

[1] Or, *able, when once.*

Ver. 23. **And one said.** This *may* have been a professed disciple, but scarcely an earnest follower, since the tone of our Lord's reply forbids this. It is still more probable that he was a Jew in the multitude.—**Lord, are they few that be saved?** Final salvation is implied. The form of the question implies doubt in the mind of the inquirer; but both question and answer indicate that he had little doubt of his own salvation. He seems to have known of the high requirements set forth by our Lord, and possibly put the question in view of the few who heeded them.—**Unto them.** The multitude; since the question was put in public, and the answer appropriate for all.

Ver. 24. **Strive.** 'Instead of such a question, remember that many will not obtain salvation; strive therefore to obtain it yourselves in the right way,' *i. e.*, **to enter in by the narrow door.** To do this the greatest earnestness is required. In Matt. 7: 13, the word 'gate' occurs, which has been substituted here. 'Door' is sustained by the best authorities, although the variation occurs in Origen's citations of the passage.—**Shall seek to enter in.** 'Seek' is not so strong as 'strive.' Earnest to some extent, these seek to enter in some other way. It is probably implied that more earnestness would lead to the narrow door of repentance and faith.—**And shall not be able.** It is a moral impossibility to enter in any other way. The view of the construction given in the margin is objectionable.

Ver. 25. **When once.** The motive urged is: a time will come when it will be *altogether impossible to enter*.—**The master of the house.** The figure is that of an entertainment made by a householder for his family.—**Shut the door.** The feast is to begin, and the expected guests, the members of the family, are all there. Comp. Matt. 15: 10, where a similar thought occurs with the figure of a marriage-feast.—**Ye begin to stand without, and knock,** etc. Knowing that the door is shut, they still cling to the false hope that they have a right within. Even in this hour the earnestness is not such as it ought to be; still there is a climax in the description of their conduct: standing, knocking, calling, and finally arguing (ver. 26).—**I know you not whence ye are,** *i. e.*, ye are strangers to me, not members of my family, not expected at my feast.

26 and say to you, I know you not whence ye are; then
shall ye begin to say, We did eat and drink in thy
27 presence, and thou didst teach in our streets; and he
shall say, I tell you, I know not whence ye are; de-
28 part from me, all ye workers of iniquity. There shall
be the weeping and gnashing of teeth, when ye shall
see Abraham, and Isaac, and Jacob, and all the pro-
phets, in the kingdom of God, and yourselves cast

Ver. 26. **Then shall ye begin to say.** 'Then' here answers to 'when' (ver. 25).—**We did eat and drink in thy presence.** The plea is previous acquaintanceship. As applied to those then addressed, it refers to actual participation in ordinary meals with our Lord. More generally it refers to external connection with Christ, without actual communion with Him. Undoubtedly we may accept here an allusion to the Lord's Supper.—**Didst teach in our streets.** The figure is dropped for a moment here; the householder represents our Lord. The clause had a literal application then; but it also refers to all among whom the gospel is preached. Notice the earnestness is not that of those seeking for mercy, but of those claiming a right, and basing their claim on something merely external. It is the mistake of Pharisaism to the very last.

Ver. 27. **All ye workers of iniquity.** 'Workers' means those in the employ of, and receiving the wages of unrighteousness The terrible reality set forth is, that many 'workers of iniquity' think they will be saved, and will find out their mistake *too late*. This is a motive to 'strive' (ver. 24), for now such striving is possible; but a time will come when the striving as well as the entrance will be impossible. The conduct of those 'seeking' admittance, as here described, is not striving. Many, in their thoughts of the future world, make the great mistake of supposing that those unsaved here *can* really desire salvation there; but no word of our Lord hints at such a desire, involving a desire for holiness.

Ver. 28. **There**, *i. e.*, in that place, obviously in the future state of the workers of iniquity. These verses resemble Matt. 8: 11, 12; but the connection here is different: the Jews are directly addressed, as those who shall be cast out, while their ancestors and the Gentiles shall enter in.—**The weeping**, etc. The article points to a well-known figure applied to this subject. While most of the descriptions of this awful future state are figurative, all the figures point to a reality which is beyond description. Since the merciful Saviour teaches most about this matter, we are not merciful if we omit it.—**When ye shall see**, etc. The description is fuller and more vivid than in Matthew. The Jews are addressed directly, and the gathering of the prophets added to that of the patriarchs. The delights of the Messianic

29 forth without. And they shall come from the east
and west, and from the north and south, and shall [1]sit
30 down in the kingdom of God. And behold, there are
last which shall be first, and there are first which
shall be last.

CHAPTER 13: 31–35.

Our Lord's Reply to the Menace of Herod.

31 In that very hour there came certain Pharisees, say-
ing to him, Get thee out, and go hence: for Herod

[1] Gr. *recline.*

kingdom were represented by the Jews under the figure of a feast with the patriarchs.—**The prophets** are contrasted with the unbelieving Jews, since both were descendants of the patriarchs.—**Yourselves.** Matthew: 'the sons of the kingdom.'—**Cast forth without.** By a change of figure they are represented as cast out from the privileges to which their position as children of the covenant should have led them. Children of Christian parents should ponder this saying.

Ver. 29. **And they shall come,** etc. This is a prophecy of the ingathering of the Gentiles. It is fanciful to discover a reference to the progress of successful missionary effort from east to south as referred to. Our Lord does not say 'many' here, as in Matt. 8: 11, since this would have been too direct an answer to the question (ver. 23). He would make prominent, not the number, but that those thus addressed, confident in their Jewish position, were in the greatest danger of not being saved.

Ver. 30. **And behold, there are last,** etc. This proverbial expression occurs in Matt. 19: 30; 20: 16, and is illustrated by the parable of the vineyard laborers. Here the saying seems to be applied to the ingathering of the guests, just spoken of; not simply to the Jews and Gentiles as such, but to individuals and churches and nations all through the ingathering. For example: the church at Jerusalem and her Gentile off-shoots; the Oriental churches. Modern history furnishes many instances.

Our Lord's Reply to the Menace of Herod, vers. 31–35.

Peculiar to Luke. On the closing verses, comp. Matt 23: 37–39, where a similar lamentation is found. But there is no reason for supposing that it was not repeated. There are variations in form, and the connection with what precedes is close.

Ver. 31. **In that very hour.** This is the correct translation of the better established Greek text.—**Certain Pharisees.** They may have been sent by Herod, and were the agents best adapted for his

32 would fain kill thee. And he said unto them, Go
and say to that fox, Behold, I cast out [1]devils and
perform cures to-day and to-morrow, and the third
33 *day* I am perfected.* Howbeit I must go on my way
to-day and to-morrow and the *day* following: for
it cannot be that a prophet perish out of Jerusalem.

[1] Gr. *demons.* * Or, *I end my course.—Amer. Com.*

purpose, because their party was in opposition to him. Our Lord's reply intimates this. Herod may not have wished to kill Jesus; but the desire, now to see Him and now to get Him out of His territory, agrees entirely with the character of that ruler. To threaten thus without really purposing to carry out the threat, to use Pharisees, his opponents, to report the threat, is the *cunning* of 'that fox.' The Pharisees may have desired to induce Jesus to go to Judæa, that they might have Him in their power.—**Go hence.** Our Lord was probably in *Peræa*, part of Herod's territory, and that part too in which John the Baptist had been put to death. Others infer from chap. 17: 11, that He was still in Galilee; but this we consider highly improbable.

Ver. 32. **That fox.** A figure of cunning and mischief. Herod deserved the name. As the Greek word for 'fox' is feminine, it is possible that the term points to Herod's loss of manliness through the influence of Herodias. But it is not certain that this was spoken in Greek.—**Perform cures.** Our Lord mentions His works, because it was these, rather than His words, which had excited Herod's anxiety (chap. 9: 7).—**To-day and to-morrow, and the third day I am perfected.** The marginal rendering of the Amer. Revisers: 'I end my course,' is more exact. It is most naturally explained: I shall remain in your territory three days longer, which may mean 'a very short time.' Some, however, refer them to His present work ('to-day'), His future labors ('to-morrow'), and His sufferings at Jerusalem ('the third day'). Such a sense would not only be unusual, but it is opposed by the next verse, where the third day is a day of journeying, not of death. The word used is in the present tense, because our Lord would tell Herod that the future to Him is *certain*.

Ver. 33. **Howbeit I must go on my way.** Although I will remain working in your territory for three days, I must still be journeying. The word here used is the same as that in the threat: 'go hence' (ver. 31). During these days of labor our Lord will be journeying, and He *must* do so. This journey will be out of Herod's territory, it is true, but not because of Herod's threat. He did not fear death, for He was going to meet death. The necessity of the journey lay in this: **for it cannot be that a prophet perish out of Jerusalem.** 'It cannot be' (peculiar to this passage) indicates *moral* impossibility. Jerusalem had monopolized the slaughter of the prophets. John the Baptist was an apparent exception.

34 O Jerusalem, Jerusalem, which killeth the prophets,
and stoneth them that are sent unto her! how often
would I have gathered thy children together, even as
a hen *gathereth* her own brood under her wings, and
35 ye would not! Behold, your house is left unto you
desolate: and I say unto you, Ye shall not see me,
until ye shall say, Blessed *is* he that cometh in the
name of the Lord.

CHAPTER 14: 1–24.

'*The Son of Man Eating and Drinking.*'

14: 1 AND it came to pass, when he went into the house
of one of the rulers of the Pharisees on a sabbath to

Ver. 34. **O Jerusalem**, etc. Luke has not said a word of our Lord's being at Jerusalem; but this implies a ministry there — **Which killeth**, etc. In this clause, both here and in Matthew, the R. V. properly substitutes the third person. The city is characterized as a murderess of God's prophets and messengers.—**Her own brood.** Peculiar to Luke.—**And ye would not**, contrasted with 'how often would I;' the responsibility was theirs, as individuals; notice the change to the plural.

Ver. 35. The word translated 'desolate' is omitted by the best authorities, but is supplied in the R. V. to bring out the entire sense of the rest of the clause. Godet and others explain 'left unto you,' to your own care.—**And I say**, etc. Matthew: 'for.' There the reason is given, since the Lord was then finally leaving the temple: here the reference is more prophetic. 'Henceforth,' which in Matthew marks the beginning of the desolation at that moment, is not found here. These little things show that this was spoken at an earlier time. Some belittle the prediction by referring it to our Lord's triumphal entry just before the Passover, when the people cried: 'Blessed,' etc. Jerusalem, however, did not say this, but said: 'Who is this?' (Matt. 21: 10), and objected (chap. 19: 34). It is far more natural to suppose that already our Lord mourned over the impending fate of the holy city.

'*The Son of Man Eating and Drinking,*' vers. 1–24.

Peculiar to Luke. The entire passage, up to ver. 24, narrates what took place at a feast in the house of a Pharisee on the Sabbath, and has been aptly styled 'the Son of man eating and drinking.' If chap. 13: 32, 33, is taken literally, the feast occurred on one of the three days. The passage is arranged in four paragraphs in the R. V. Vers. 1-6 narrate the healing of a man with the dropsy at the house of the Pharisee

2 eat bread, that they were watching him. And behold,
there was before him a certain man which had the
3 dropsy. And Jesus answering spake unto the lawyers
and Pharisees, saying, Is it lawful to heal on the sab-
4 bath, or not? But they held their peace. And he
5 took him, and healed him, and let him go. And he
said unto them, Which of you shall have [1]an ass or
an ox fallen into a well, and will not straightway draw

[1] Many ancient authorities read *a son*. See chap. 13: 15.

evidently before the feast. Vers. 7–11 tell of a lesson of humility for the assembling guests. Vers. 12–14 were addressed to the host, in regard to the proper guests to be invited to a feast. Vers. 15–24 contain the parable of the Great Supper, in response to the exclamation of a guest. This parable must be carefully distinguished from the similar one in Matt. 22: 2–14 (that of the marriage-feast of the King's Son).

Vers. 1–6. THE HEALING OF A MAN WITH THE DROPSY.

Ver. 1. **One of the rulers of the Pharisees.** Possibly a member of the Sanhedrin, but certainly one of the influential, leading men of the party.—**On a sabbath.** The Jews gave feasts on the Sabbath, the food being prepared the day previous. The custom gave rise to great abuses, though doubtless the letter of the fourth commandment was observed. A number of guests were present, mainly Pharisees (vers. 3, 7).—**Were watching him** The Pharisees, since that class was last spoken of, were watching if He would do or say anything which would furnish a pretext for opposing Him. The hospitality was hostile.

Ver. 2. **A certain man which had the dropsy.** Evidently this incident took place before the meal (ver. 7). The man was not a guest (ver. 4), and seems to have been placed there by the Pharisees with a view to entangle our Lord. They thought He might fail to cure, or by curing on the Sabbath lay Himself open to the charge of Sabbath breaking. The next paragraph indicates that the guests had not yet taken their places.

Ver. 3. **Answering,** *i. e.*, the thoughts of the Pharisees.—**Is it lawful,** etc. This unexpected question evidently embarrassed them. If they answered yes, the occasion of finding fault was taken away; if no, they could be charged with want of compassion.

Ver. 4. **But they held their peace.** They could attend feasts on the Sabbath, but could not say that it was right to heal the sick. Formalism is always thus inconsistent. Their silence was a confession of defeat, however. Then came the healing.—**Sent him away.** He was not a guest. The rebuke was not given until after the man had been sent away.

Ver. 5. **Shall have an ass or an ox.** The reading in the margin is sustained by the weight of evidence, and accepted by nearly all recent

6 him up on a sabbath day? And they could not answer again unto these things?

7 And he spake a parable unto those which were bidden, when he marked how they chose out the chief
8 seats; saying unto them, When thou art bidden of any man to a marriage feast, [2]sit not down in the chief seat; lest haply a more honourable man than thou be
9 bidden of him, and he that bade thee and him shall come and say to thee, Give this man place; and then

[2] Gr. *recline not.*

critical editors and commentators. The reading in the text can readily be accounted for, and although found in Aleph, is far less likely to have been the original form. It is less difficult; it could have been taken from chap. 13: 15; the other reading is sustained by a strong combination of manuscripts. The thought of the marginal reading is: 'thy son, or even thine ox only,' and the inference is: If on the Sabbath you help what is your own, then help others (love thy neighbor as thyself). The common reading: 'an ass or an ox,' suggests the same argument as in chap. 13: 15, 16; if you would do this for a dumb animal, much more for a human being.—**Fallen into a well.** As in chap. 13: 15, 16, we find here an analogy between the case cited and the condition of the dropsical man; the danger in the well was that of drowning.

Ver. 6. **And they could not.** The argument was conclusive. Thus thwarted and overcome, they doubtless hated Him the more.

Ver. 7. **A parable,** in the widest sense, since the language is to be taken literally, though made the basis of a general moral lesson (ver. 11).—**Those which were bidden.** The invited guests, evidently numerous, were now seeking their places at the table, doubtless employing some little arts of management to secure **the chief seats** (comp. Matt. 23: 6).

Vers. 7–11. DISCOURSE TO THE GUESTS ON HUMILITY.

Ver. 8. **To a marriage feast.** The greatest festivity, where questions of place were (and are still) considered of most importance. The figure suggests a reference to the feast of the kingdom of God; but this is not the primary thought. Our Lord immediately after represents the class whom He is now addressing as invited to that feast, but not attending it (ver. 18). The mention of an ordinary feast, such as the one they were attending, might have made the rebuke too pointed.—**More honourable,** etc. Such a one would be entitled to the higher place, and at a wedding would obtain it, as the next verse shows. But this result is not the main reason for not taking the highest place.

Ver. 9. **He that bade thee.** The proper person to decide both

thou shalt begin with shame to take the lowest place.
10 But when thou art bidden, go and sit down in the
lowest place; that when he that hath bidden thee
cometh, he may say to thee, Friend, go up higher:
then shalt thou have glory in the presence of all that
11 sit at meat with thee. For every one that exalteth
himself shall be humbled; and he that humbleth him-
self shall be exalted.
12 And he said to him also that had bidden him, When
thou makest a dinner or a supper, call not thy friends,
nor thy brethren, nor thy kinsmen, nor rich neigh-
bours; lest haply they also bid thee again, and a

in the primary and deeper applications of the parable.—**And then thou shalt begin with shame.** 'Begin' hints at the lingering in the coveted place, and the shame rises as the crestfallen one goes lower and lower.—**The lowest place.** Farthest away from the honorable places, since the intermediate ones would be already occupied.

Ver. 10. The opposite course and its results are described.—**That.** Our Lord does not bid them take a low place, for *the purpose* of being put higher. That would be false humility. This result is the purpose of God, who commands this conduct.—**Have glory,** in contrast with 'shame' (ver. 9). 'Worship' (A. V.) was intended to convey the same idea. There is nothing to warrant the idea that our Lord and His disciples were themselves in the lower places, and ought to have been invited to come up higher. Such hints about promotion at a Pharisee's feast would not come from our Lord.

Ver. 11. **Humbled.** The same word in both clauses. The A. V. varies unnecessarily. The principle here set forth was repeated by our Lord on a number of occasions (Matt. 23: 12; Luke 18: 14), and formed one of the main truths of His teaching. We are to apply it in the widest sense, but especially with reference to the kingdom of God (viewed as a feast), into which state of exaltation only the humble enter, while those who exalt themselves, not only do not enter, but are cast into a state of positive abasement.

Vers. 12–14. LESSON TO THE PHARISEE WHO GAVE THE FEAST.

Ver. 12. **To him also that had bidden him.** These remarks imply that the host on this occasion had invited the chief persons of the place, and that he expected to receive some return from them. It was probably in a town in Perœa, neither a large city nor a rural district, but just of that intermediate kind, where questions of position are deemed so important. The whole account is exceedingly apt and true to life.—**Call not thy friends.** 'Call' here means more than 'invite;' it implies a loud calling, an ostentatious invitation, so

13 recompense be made thee. But when thou makest a
feast, bid the poor, the maimed, the lame, the blind:
14 and thou shalt be blessed; because they have not
wherewith to recompense thee: for thou shalt be re-
compensed in the resurrection of the just.
15 And when one of them that sat at meat with him
heard these things, he said unto him, Blessed is he

that the whole town knows of the entertainment. The word will bear pondering wherever people sound a trumpet before their feasts This is not a positive prohibition of entertaining one's friends and neighbors. Such intercourse is taken for granted. What is forbidden is the thought that *this is hospitality*, or in itself praiseworthy.—**A recompense be made thee.** Feasts, etc., are largely mere matters of business, not of kindness. Taken in connection with ver. 14, this implies that everything of that kind, however allowable, has no high moral quality, results in no reward in the future world. All expenses for entertainments, for which we expect a return, are expenses for *self*, and not for others. If such entertainments prevent real charity (ver. 13), they are forbidden.

Ver. 13. **Bid.** Not the word used in ver. 12; the quiet invitation is meant. Sounding a trumpet before such a feast is forbidden in Matt. 16: 1, 2.—**The poor**, etc. This is to be taken as including all modes of providing for the wants of the classes referred to. There is little danger that it will be understood too literally. As the same classes are spoken of in the parable (ver. 21), it is a fair inference that in so doing we follow God's own example.

Ver. 14. **And thou shalt be blessed; because they have not wherewith to recompense thee.** This implies that the benevolence has been done without hope of return, excluding the recompense from 'the praise of men.' The proof that the blessing will come is added: **for thou shalt be recompensed**, etc. Earthly recompense amounts to nothing: it gives no blessing. All outlay with the hope of return is a mere squandering upon self. But providing for the poor, etc., is lending to the Lord; He will repay it, and His promise is the security for the blessedness referred to. Our Lord, of course, does not here encourage charity *for the purpose* of obtaining a future reward. The reward comes; but it is still of grace.—**In the resurrection of the just.** This refers to the *first* resurrection, and implies a *second* one (comp. 1 Cor. 15: 22; 1 Thess. 4: 16; Rev. 20: 4, 5). Our Lord says nothing of an intervening millennium; but the guest who spoke next evidently alluded to it.

Vers. 15–24. THE PARABLE OF THE GREAT SUPPER.

Vers. 15. **When one of them.** It is evident, both from the company to which this 'one' belonged, and from the parable his remark called forth, that he showed no special sympathy with our Lord.

16 that shall eat bread in the kingdom of God. But he
said unto him, A certain man made a great supper;
17 and he bade many: and he sent forth his [1]servant at
supper time to say to them that were bidden, Come;
18 for *all* things are now ready. And they all with one
consent began to make excuse. The first said unto
him, I have bought a field, and I must needs go out

[1] Gr. *bond-servant.*

Some think his exclamation was merely an attempt at a diversion; since our Lord's remarks were unpleasantly telling. It is more probable that the man, hearing of the resurrection of the just, at once thought of the great feast (the millennial feast), which the Jews expected would follow, and thus spoke with the common Jewish idea that his admission to that feast was a certainty.

Ver. 16. **But he said unto him.** The force of the parable, as an answer to the guest, is this: 'What advantage can it be that you, with all your seeming enthusiasm, praise the happiness of those who eat bread in the kingdom of God, if you, and those like you, although you are invited, refuse to come.' The parable of the wedding of the King's Son (Matt. 22: 2–14), delivered later, is much stronger than this one, bringing out more fully the thought of judgment.—**A certain man.** Here representing God, since the parable conveys a lesson about eating bread 'in the kingdom of God' (ver. 15).—**A great supper.** The figure suggested by the last remark is taken up. God prepares 'a feast of fat things' (Isa. 25: 6), which is to culminate in the marriage-supper of the Lamb. The immediate reference is to gospel privileges. While the Lord's Supper is not directly alluded to, it may well be regarded as the sign and seal of the privileges here represented, and as the pledge of the more glorious feast in the future.—**And bade many.** The 'many' represent the Jewish nation, but especially the Pharisees and the rulers (see ver. 21). The first invitation was given through the ancient prophets, the feast being still in the future.

Ver. 17. **Sent forth his servant.** This was usual in the East (comp Matt. 22: 3). As but one servant (see margin) is spoken of, and but one such invitation, we must understand this as representing Christ Himself, who came to those invited, saying: **come, for things are now ready,** *i. e.*, 'the kingdom of heaven is at hand' (Matt. 4: 17). See further on Matt. 22: 4. The immediate invitation is based on the fact, that preparation had been made. 'All' is to be omitted, but is a correct explanation of the full sense. The gospel, telling of the facts of salvation, repeats this announcement; it is always a message sent through Christ ('His servant').

Ver. 18. **And they all.** The exceptions among the rulers and Pharisees were so few, that this feature of the parable might well be

19 and see it: I pray thee have me excused. And an-
other said, I have bought five yoke of oxen, and I
go to prove them: I pray thee have me excused.
20 And another said, I have married a wife, and there-
21 fore I cannot come. And the [1]servant came, and told
his lord these things. Then the master of the house
being angry said to his [1]servant, Go out quickly into
the streets and lanes of the city, and bring in hither

[1] Gr. *bond-servant.*

thus stated.—**With one consent**, or, 'accord.' All in the same spirit, although the excuses are different as well as the manner in which they were made. All were prompted by *worldliness*, though in different forms.—**To make excuse.** They acknowledged the obligation to some extent.—**I have bought a field**, etc. This represents the man of business, occupied with his possessions, yet not discourteous, but pleading necessity: **I must needs go out and see it.** Not that he had bought it without seeing it, but that it needed looking after, or it may refer to a chance for a bargain, which depended on his going out to see the land just then.

Ver. 19. **I have bought five yoke of oxen.** This one too is hindered by his possessions; but he does not plead necessity: he was going **to prove them**, had started as it were, and preferred not to alter his plan. The first represents one so *pressed* with business, that he thinks he cannot find time to attend to a higher obligation which he still acknowledges; the second, one so *interested* in his worldly plans, that he will not relinquish them, though he feels that he must excuse his conduct.

Ver. 20. **I have married a wife.** According to the Mosaic law (Deut. 24: 5), a newly married man was free from military duty for a year. Hence the abrupt tone: **and therefore I cannot come.** Home engagements are often the most pressing, as they are also when sanctified the most pious; but the excuse was not valid: the invitation had been accepted before, the wife should have been induced to go with him, etc. Back of all this lies the thought, that worldly *gratification* hindered this one.

Ver. 21. **Being angry.** God has 'wrath' in such circumstances. —**Go out quickly.** This substitution of guests took place at once, both in the parable and in fact.—**Into the streets and lanes of the city.** Still in the city, *i. e.*, among the Jews.—**The poor**, etc. The very same classes as in ver. 13. From these no excuses were to be feared: 'the blind had no field to view, the lame could not go behind his oxen, the maimed had no wife who could have hindered him from coming; only the feeling of poverty could have held them back; but this feeling also vanishes, since they must be in a friendly

22 the poor and maimed and blind and lame. And the
[1]servant said, Lord, what thou didst command is done,
23 and yet there is room. And the lord said unto the
[1]servant, Go out into the highways and hedges, and
constrain *them* to come in, that my house may be filled.
24 For I say unto you, that none of those men which
were bidden shall taste of my supper.

[1] Gr. *bond-servant.*

way *led in* by the servant.' (Van Oosterzee.) They represent the wretched and despised, 'publicans and sinners,' whom the 'servant' quickly brought in; since already they listened eagerly to the Saviour. But the absence of hindrance did not imply fitness for the feast.

Ver. 22. **What thou didst command is done.** Indicating the rapid success among this class. Strictly speaking, the servant implies that he had already done this after the first had excused themselves, and before he returned to the Lord. And so it was: Before our Saviour went back from earth, He had already invited this class, and was leading them in.—**And yet there is room.** The servant would have the guest-room filled. Bengel: 'Not only nature, but grace also, abhors a vacuum.'

Ver. 23. **Go out into the highways and hedges.** This refers to the spread of the gospel among the Gentiles. 'Quickly' is not added, for this was a work of time. This succeeds the return of the servant, as the calling of the Gentiles did the Ascension of Christ. This going out was done through others, and it may be intentional, that there is no mention of the same servant's himself undertaking this duty.—**Constrain them to come in.** Moral constraint alone is meant. True missionary zeal so differs from all other impulse, that it may well be spoken of as a 'constraining' of men to enter the kingdom of God.—**That my house may be filled.** The number of guests will be 'furnished:' God's purposes of mercy will not fail.

Ver. 24. **For I say to you.** It is a question whether this is the language of the giver of the feast or of Christ in His own person. Our Lord is represented as 'servant' throughout the parable, and 'my supper' seems more appropriate in the mouth of the lord of the servant; but 'you' is plural, and we have no mention of any one else than the servant as present during the conversation. The whole discourse gains greater vividness and point, if we regard the parable as closed in ver. 23, and our Lord as directly applying it here. And this is the more likely, since the whole lesson of the parable is summed up in the words: **None of those men . . . . shall taste of my supper.** As if He would say: This is the eating bread in the kingdom of God, to which you look forward; though it is God's feast, to which God has invited, it is 'my supper,' given in my honor, though I have come 'in the form of a servant' to invite you; and none of you

Chapter 14: 25–35.

Discourse to the Multitudes on True Discipleship.

25 Now there went with him great multitudes: and he
26 turned, and said unto them, If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and
27 his own life also, he cannot be my disciple. Whosoever doth not bear his own cross, and come after me,

will enter, because in refusing me, you refuse to obey the second summons of God who has before invited you through His word. This discourse probably increased the already pronounced hostility.

Discourse to the Multitudes on True Discipleship, vers. 25–35.

The discourse was delivered, on the way to Jerusalem, probably very shortly after the meal in the Pharisee's house (vers. 1–24). The *place* was therefore Peræa, and the *time* one of the three days referred to in chap. 13: 32, 33. He was followed by multitudes, and yet was on the direct road to death. The nearer He approached His own passion, the more decidedly must He test those who were following Him, revealing more and more the high requirements of discipleship. The seemingly stern language was uttered out of love, to prepare those in earnest for the realities before them, and to separate the wheat from the chaff.

Ver. 25. **There went**, etc. A continued journey with Him is meant. The **multitudes** were probably from different places: those who originally followed Him from Galilee, others from Peræa, and various companies on the way to the approaching Passover feast.

Ver. 26. **If any man cometh**, etc. Comp. on Matt. 10: 37, which was addressed to the Twelve. 'The more forcible expressions in this passage, compared with Matt. 10: 37, are best accounted for by the different circumstances: these words were spoken with special reference to the severe trials immediately impending' (Bible Comm.). —**Hateth not.** The demand is for supreme love to Christ: **father**, and **mother**, etc., are placed here as objects which may and often do interfere with this supreme love. In so far as they do this, they are to be hated, not actively and personally, but generally. The meaning will best appear, if we notice the crowning thought: **yea, and his own life also.** This cannot, of course, mean that a man should actively hate his life or soul, for then he must kill himself to become a Christian. All belonging solely to the sphere of the lower life, as *opposed to the life of the Spirit*, must be *opposed* in heart, *i. e.*, actually hated. The power to love implies the power to hate. Alford: 'This hate is not only consistent with, but absolutely necessary to the very highest kind of love. It is that element in love which makes a man a wise and Christian friend, not for time only, but for eternity.'

Ver. 27. **Whosoever doth not bear his own cross.** The

28 cannot be my disciple. For which of you, desiring
to build a tower, doth not first sit down and count the
29 cost, whether he have *wherewith* to complete it? Lest
haply, when he hath laid a foundation, and is not able
to finish, all that behold begin to mock him, saying,
30 This man began to build, and was not able to finish.
31 Or what king, as he goeth to encounter another king
in war, will not sit down first and take counsel whether
he is able with ten thousand to meet him that cometh

reading 'his own' has the weight of evidence in its favor, though Aleph is against it. The same thought occurs in Matt. 10: 38; 16: 24; Mark 8: 34; Luke 9: 23. Notice that both verses speak of *being* a disciple, not simply *becoming* one. The permanent requirement of discipleship is stated. The meaning of this reference to bearing the cross became more and more clear, as the Lord came nearer to His own cross.

Ver. 28. **For which of you.** By two illustrations our Lord enforces the requirements just stated.—**To build a tower,** a structure of some importance, and involving considerable expense. The prudent way is described: first, the plan; second, the careful consideration of what is required to carry it out; third, the examination whether the resources will suffice.

Vers. 29, 30. **Lest haply,** etc. The probable consequence of any other way of proceeding is described: first, failure to finish; second, the mockery of others at the failure. The leading thought here enforced is: entire self-renunciation is necessary to *be* a disciple of Christ The building the tower represents the purpose and wish to be such a disciple; the counting the cost, the careful consideration of the requirements of discipleship (self-renunciation); then comes the question of ability to meet them. Our Lord does not say that if the means are insufficient, the design should be given up, since He invites all to become His disciples. In one sense the means will always be insufficient, since no one is able of himself to meet these requirements; in another, they will always be sufficient, since we can ever look to Christ for strength. Our Lord here presses the one point of the great necessity for earnest consideration of the requirements He had announced and proper self-examination, in view of the folly of any other course, both then and now. The world has not laughed without reason at the half-Christianity which has resulted from such spasms of piety.

Ver. 31. **Or what king.** The former illustration gives prominence to the *folly*, this to the *danger*, of following Christ without due consideration of the requirements of discipleship (self-renunciation). Going to battle against overwhelming odds is dangerous folly. The king **with ten thousand** represents the man who would become a disci-

32 against him with twenty thousand? Or else, while
the other is yet a great way off, he sendeth an ambas-
33 sage, and asketh conditions of peace. So therefore
whosoever he be of you that renounceth not all that
34 he hath, he cannot be my disciple. Salt therefore is
good: but if even the salt have lost its savour, where-
35 with shall it be seasoned? It is fit neither for the
land nor for the dunghill: *men* cast it out. He that
hath ears to hear, let him hear.

ple, and the original indicates that this is all the force he can muster. The other king, **with twenty thousand**, represents God. For the natural man is at variance with God, and when one would become a Christian, the first feeling is that God with His holy law is coming against him. The original indicates that the forces of this king are simply those he chooses to employ, not all he has. Success is hopeless, if we strive with Him. Here the inadequacy of our resources comes out.

Ver. 32. **Asketh conditions of peace.** This represents our throwing ourselves upon God's mercy in view of our own insufficiency. 'A Christian's weakness is his strength.' Thus the previous illustration is supplemented.—This making of peace opposes the view that the conflict is with Satan or with sin. We are naturally at peace with these. When we feel that Satan is too powerful an adversary, we do not make peace, or ask for an armistice, but ask God to help us, and until we turn to Him, we never feel that Satan is an adversary. Another reason for preferring the other interpretation is that it alone brings in a gospel thought of mercy, which would scarcely be wanting even in so severe a discourse.

Ver. 33. **So therefore**, etc. The illustrations are applied to the principle laid down in vers. 26, 27. Unless one is prepared to do this, after due consideration, and with a full view of his own insufficiency, **he cannot be my disciple.**

Ver 34. **Salt therefore is good.** 'Therefore' connects this favorite aphorism with what precedes. It is good then to be my disciple, in the way of self-renunciation, and thus to be the means of conserving spiritual life among men, just as salt does in the natural world; **but if even the salt**, which is very unnatural and unlikely, **have lost its savor**, if my disciple through a return to selfishness loses this peculiarity, **wherewith shall it be seasoned?** Our Lord is warning from a human point of view, and not giving prominence to His own Almighty sustaining power, as in passages like John 10: 28, 29. The same remark applies to ver. 29.

Ver. 35. **Neither for the land nor for the dunghill.** Fuller than Matt. 5: 13: 'good for nothing.' It is not useful directly or

Chapter 15: 1–32.

Parables illustrating God's Mercy to Sinners.

15: 1 Now all the publicans and sinners were drawing
2 near unto him for to hear him. And both the Phari-

indirectly.—**Men cast it out** (emphatically), because it is thus useless. The fact that the figure of salt is here used in a different way from Matt. 5: 31 and Mark 9: 50 shows that the saying was repeated. Since the form is almost identical with that in the Sermon on the Mount, this furnishes another caution against assuming the identity of similar utterances recorded in different connections by the several Evangelists.—**He that hath ears to hear**, etc. This common formula calls attention to the importance of what had been said, implying that it has an application to all the hearers, and admonishing them to make that application to their hearts.

Chapter 15: 1—17: 10.

A single discourse, consisting mainly of parables. This was delivered during the journey from Peræa to Jericho, and occasioned by the fact that the publicans and sinners now attached themselves in large numbers to our Lord. The severe remarks mentioned in the last chapter (vers. 25–35) probably led to this concourse. Against our Lord's reception of this class, murmurs were uttered by the Pharisees, and *the first division* of this discourse (chap. 15) was addressed to them; the *second* (chap. 16: 1–13) was addressed to His disciples; the *third* chap. 16: 14–31), on occasion being given, to the Pharisees again; and the closing part (chap. 17: 1–10) to the disciples.

Parables illustrating God's Mercy to Sinners, vers. 1–32.

Chap. 15 consists of three parables, all enforcing the same general truth: God's mercy to sinners, and all making a contrast between the penitent sinner and the self-righteous Thus the murmurs of the Pharisees were answered The parables, however, present different types of lost sinners. Bengel and Alford regard the first (lost sheep) as a representation of a stupid and bewildered sinner; the second (the lost piece of money) of a sinner unconscious of himself and his own real worth; the third (the prodigal son) of the conscious and voluntary sinner, the most aggravated case. Hence there is a climax in the representation of God's mercy.

Vers. 1, 2. The Occasion of the Discourse.

Ver. 1. **Now all the publicans and sinners.** Not all kinds, nor all without exception, but very many, so that this was the rule.—**Were drawing near.** At this time were occupied in thus coming. There was an increasing throng of these classes, with one distinct purpose: **to hear him.** It was precisely these who felt they had no means to build the tower, no forces to meet the opposing King; and hence they sought resources from One who manifested power, and through Him desired 'conditions of peace.'

Ver. 2. **Murmured** ('were murmuring'), among themselves.

sees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 And he spake unto them this parable, saying,
4 What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is
5 lost, until he find it? And when he hath found it,
6 he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me,

That they did not speak thus to our Lord Himself, is evident.—**This man.** The expression does not necessarily imply contempt.—**Receiveth sinners.** His enemies said this in reproach; but it is important evidence of a blessed truth. He received this class of people among His followers.—**And eateth with them.** Comp. Matt. 19: 10. Our Lord admitted them to social intercourse. This was deemed by the Pharisees a lowering of Himself, and perhaps of them, since they had admitted Him as a guest at their entertainments (chap. 14: 1, etc.). The murmur was occasioned by the present concourse; but it referred to the habitual conduct of our Lord. Only by His power can we remain in the company of sinners and be uncontaminated.

Vers. 3-7. THE PARABLE OF THE LOST SHEEP. Comp. Matt. 18: 12 14, where the same parable occurs. There, however, our Lord brings out the preciousness of the one sheep ('the little one'); here, the mercy of the shepherd in seeking and rejoicing over the one sheep.

Ver. 4. **Having lost one of them.** In Matthew the going astray is mentioned; here the Shepherd's loss is emphasized. There can be little doubt that the immediate application is to the class represented by 'the publicans and sinners' (ver. 1). Comp. the parable of the Good Shepherd (John 10: 1-16), which had been uttered but a few months before.—**The ninety and nine in the wilderness,** *i. e.*, in the accustomed pasture; not a desert place, as might be supposed. In Matthew the place whither the one sheep has wandered is mentioned; here the ninety and nine come into greater prominence. The shepherd evidently represents the Son of God. It was His office to seek the lost sheep (Ezek. 33: 6, 11, 23); yet with this they found fault.—**Until he find it.** The persistent seeking is indicated more fully than in Matthew: 'if so be that he find it.'

Ver. 5. **Upon his shoulders.** He does not punish it, nor even drive it back, but carries it, weary from wandering, while He Himself is rejoicing.

Ver. 6. **And when he cometh home.** This refers to the whole

7 for I have found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, *more* than over ninety and nine righteous persons, which need no repentance.
8 Or what woman having ten [1]pieces of silver, if she lose one piece, doth not light a lamp, and sweep the

[1] Gr. *drachma*, a coin worth about eight pence.

process by which the ignorant and bewildered sinner is brought into safety. It does not mean, brought to heaven personally, but where there is ground for 'joy in heaven' (ver. 7).—**His friends and his neighbors.** Evidently the angels (ver. 10), and probably those already saved and in glory. The greatness of the joy is represented by the need of others to share it.—**For I have found my sheep which was lost.** Pity and love are combined in the expression. The shepherd is the owner. The flock meant originally the house of Israel. What an owner would do from self-interest, our Lord does from love for His own. Because He is the Son of God, His own glory is always promoted by His love; the two cannot be sundered.

Ver. 7. **I say unto you.** He could tell of 'heavenly things' on his own authority (John 3: 11, 12).—**Joy in heaven.** In all such cases. The persons who rejoice are mentioned in ver. 10.—**Ninety and nine righteous persons,** 'just men,' **which** (who are of such a kind as) **need no repentance.** This is the main point of the parable. The 'ninety and nine' represent those who think themselves righteous. It was the opposition of this class which occasioned the parable. In Matthew, the inhabitants of other unfallen worlds may be meant; but that application is less apt here. The 'ninety and nine' were part of the flock, for the original application was to the Jews. 'The law had done a part of its work for them, keeping them from gross positive transgression of its enactments, and thus they needed not, like the publicans and sinners, repentance on account of such; but it had not done another part of its work,—it had not brought them, as God intended it should, to a conviction of sin; it had not prepared them to receive Christ, and gladly to embrace His salvation. The publicans and sinners, though by another path, had come to Him; and He now declares that there was more real ground of joy over one of these, who were now entering into the inner sanctuary of faith, than over ninety and nine of themselves, who lingered at the legal vestibule, refusing to go farther in.' (Trench.)

Vers. 8–10. The Parable of the Lost Piece of Money. Peculiar to Luke.

Ver. 8. **Having ten pieces of silver.** The women of Nazareth still wear around the forehead and face a roll of silver coins, called 'semedi;' to which the Saviour here alludes. The coins spoken of are *drachmæ*, worth about 8½ pence or 17.6 cents each, although relatively

9 house, and seek diligently until she find it? And
when she hath found it, she calleth together her friends
and neighbours, saying, Rejoice with me, for I have
10 found the piece which I had lost. Even so, I say
unto you, there is joy in the presence of the angels of
God over one sinner that repenteth.

ten times as valuable then. The value of the coin in the eyes of the possessor is the main point; this leads to the earnest seeking of **one piece**. The coin, bearing the royal stamp, is usually regarded as portraying the sinner in his wretched self-degradation; the coin still has the stamp, is still precious in itself, but is buried in the dust of this world, lost and valueless in effect, until found through this careful search. 'The anxiety of the woman to find her lost piece of money certainly does not proceed from a feeling of pity; it is *self-interest* which leads her to act. She had painfully earned it, and had kept it in reserve for some important purpose; it is a real loss to her. Here is divine love portrayed from an entirely different side. The sinner is not only, in the eyes of God, a suffering being, like the sheep on whom he takes pity: he is a precious being, created in His image, to whom He has assigned a part in the accomplishment of his plans. A lost man is a blank in His treasury. Is not this side of divine love, rightly understood, still more striking than the preceding?' (Godet.)—**Light a lamp**, etc. The description is true to nature. The mercy of God is here set forth; hence the 'woman' cannot strictly mean the Church (as elsewhere).—**The house**, in which the lost piece still remained, represents the Church, for the parable (like the other two) referred originally to the Jewish people. The woman represents the Spirit of God working in the Church. The lighting of the candle, etc., represent the Spirit's illuminating the word, stirring up the dust of worldliness, which conceals the sinner's true worth, and then so applying the truth that he is found. Others, with less reason, find in the successive steps a reference to the activity of the preacher, the elders, and the whole Church. A wider application, in which the whole world may be regarded as searched by the Spirit, and all men as stamped with the image of God, is certainly allowable.

Ver. 9. **She calleth.** She remains in the house; the Spirit dwells in the Church, and there the angels rejoice (see ver. 10).

Ver. 10. **There is joy.** Not, 'will be;' the joy takes place whenever the sinner is found by the searching of the Spirit.—**In the presence of the angels of God.** That they share in it, is implied in the phrase: 'Rejoice with me.' The parable seems to indicate that the angels rejoice with the Spirit in the house, since 'heaven' is not mentioned here. What a stimulus to missionary effort these parables afford! Only when we believe that men are lost, will we really strive to save them. Effort to bring about this 'joy in the presence of the

11, 12 And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of [1]*thy* substance that falleth to me. And

[1] Gr. *the.*

angels of God' is vastly wiser than effort to pry into the unseen world.

Vers. 11-32. The Parable of the Prodigal Son.—'The crown and pearl' of all our Lord's parables. It is an advance from the two which precede it. The case of the sinner is represented as more aggravated: his guilt greater, his wretchedness more profound. Hitherto the illustrations have been borrowed from actions prompted by self-interest; now love enters. The sheep, the coin, were valuable; but here a human being is the lost one. Only here, therefore, can the history of the wandering soul and its return be portrayed in its successive steps, and only here can the mercy of God be presented so as to reveal His heart of love. The form of the parable answers to its higher truth. But admiration of its beauty does not necessarily imply a like return to the Father's house. Moreover this single parable, with all its beauty and pathos, does not set forth the whole scheme of salvation in a single parable. The time was not ripe for revelation in regard to the purpose of our Lord's death; nor was the audience one at all prepared to receive such truth. The main lesson for them (the Pharisees) was that God is merciful to sinners; and this is the fundamental truth of the whole scheme of salvation (Eph. 2: 4). This accords with the view taken of the three parables, as presenting the mercy of God: in the first the Son appears as shepherd; in the second, the inworking Spirit; in this, the Eternal Father with His heart of love. This is the order of the application of God's mercy to sinners. The main lesson of the parable for ourselves appears when we call it (as it really is) the parable of the *Penitent and Returning Prodigal Son.* How to repent and return we must learn from the cross.

Ver. 11. **And he said.** Some connect this with ver. 3 ('and He spake this parable'), regarding the intervening verses as merely an introduction to the one great parable.—**A certain man had two sons.** The father represents our heavenly Father, since Christ never represents Himself thus. The two sons undoubtedly represent the two classes whose presence led to the discourse: the scribes and Pharisees (the elder son), and the publicans and sinners (the younger son). Both classes were Jews, nominal members of God's family. All men are represented by these two classes. In the course of history the difference between the two was fitly represented by the Jews and the Gentiles. But the parable *did not directly apply to the Jews and Gentiles as such.* Objections to such an application: (1) Strictly speaking, the Jew was not the elder son, since the separation of this people did not take place until two thousand years after the creation. (2) The reception of the Gentiles into the kingdom of God was not yet plainly revealed, and the abrupt introduction of that thought here is altogether contrary to the general character of our Lord's teaching. So much so, that critics have used this application as a proof of later origin. (3) This

13 he divided unto them his living. And not many days
after the younger son gathered all together, and took
his journey into a far country; and there he wasted
14 his substance with riotous living. And when he had
spent all, there arose a mighty famine in that country;

view deprives the parable of all connection with the occasion which led to it (vers. 1, 2). If we apply the parable to the mass of men, we must bear in mind that 'strictly speaking, both the sons here sketched are lost; the one through the unrighteousness that degrades him, the other through the self-righteousness which blinds him' (Van Oosterzee).

Vers. 12, 13, present the prodigal in his *sin;* vers. 14, 16, in his *misery;* vers. 17–20 *a* in his *penitence;* vers. 20 *b*–24, on his *return.*

Ver. 12. **The younger.** Thus represented, because the more light-minded, the more easily led astray.—**Give me the portion of thy substance,** etc. The request could not have been an unheard-of one. The beginning and essence of sin are here set forth: Self-seeking, turning away from God to the creature. The son's heart was alienated from his father, or the request would not have been made. Self-sufficiency develops in this way in this son, but in another way in the elder one (see below). Men call this form of it love of liberty, God calls it pride.—**And he divided unto them his living.** The younger son's portion would be one-third, that of the elder two-thirds (Deut. 21: 17). This compliance sets forth our free will as allowed by God. The father still administered for the elder son. The self-righteous are nominally with the Father, under His direction, but not yielding a hearty obedience.

Ver. 13. **Not many days after.** The course of open sin soon began.—**Gathered all together.** This indicates the entire surrender of all the powers and possessions to sin.—**Into a far country.** Like the wandering sheep. The 'far country' represents the outward separation from God, the breaking loose from restraint.—**Wasted his substance with riotous living.** The natural result of selfish separation from God is *sensuality,* seeking gratification in earthly objects. However disguised by noble names, all such gratification is *sensual;* a wasting of God's gifts in riotous (incorrigible) living. Young men impatient of control seek liberty as they think, and obtain license; that licentious is a kindred word is not an accident. The lost piece of money also represents this state, the sinner unconscious of his true worth, in the dust of earth. Some artists in portraying the scenes of the parable, have given undue prominence to the 'riotous living;' but our Lord tells the story with one phrase.

Ver. 14. **And when he had spent all.** Probably very soon; the enjoyment of sin is brief. But it is not necessarily implied that all God's gifts are wasted before repentance. The picture of 'misery' begins here; and the sense of destitution is emphasized.—**A mighty**

15 and he began to be in want. And he went and joined
himself to one of the citizens of that country; and he
16 sent him into his fields to feed swine. And he would
fain have been filled* with [1]the husks that the swine
17 did eat: and no man gave unto him. But when he
came to himself he said, How many hired servants of
my father's have bread enough and to spare, and I

* Instead of *have been filled* read *have filled his belly*, (with margin: many ancient authorities read *have been filled.*)—*Am. Com.* [1] Gr. *the pods of the carob tree.*

famine. External circumstances hasten the consequences of sin, and are used by God to lead to repentance. Thus the Father seeks His son, by so ordering events that he shall *feel* his real condition: **He began to be in want.** This is the main point: conscious emptiness of soul must lead one way or the other; to despair or to repentance.

Ver. 15. **Joined himself.** Attached himself, as it were by force. He makes a determined effort to help himself, as he begins to feel his want.—**To one of the citizens of that country.** Not to be directly interpreted of Satan, for the man was 'one of the citizens.' His business is **to feed swine,** unclean animals, so that the employment was degrading. There may be an allusion to the publicans, as in the employ of an alien power, and engaged in a degrading duty. The main point is that he who, under a sinful impulse, sought to be released from a father's supervision, is brought into the most abject dependence on a foreigner, who takes no care of him whatever. The freedom into which sin leads is slavery.

Ver. 16. **Would fain have been filled.** See marginal notes. The reading preferred by the Am. Com. is sustained by good Greek manuscripts, and by most of the Latin authorities, and is accepted by Tischendorf, Tregelles, and others. The other reading ('have been filled') is found in Aleph, B., and D.; but it can be accounted for by the influence of chap. 16: 20. If the former reading is not correct, it is difficult to explain its origin.—**With the husks,** literally, 'little horns,' so called from the curved shape of the pods (see margin). They have a sweetish taste; are food for swine, but poor nourishment for men, although they could be eaten. It is uncertain whether the prodigal obtained even this poor food; if he did, it was taken from swine while he tended them.—**And no man gave unto him.** No one provided anything for his needs. This is the reason he so desired the swine's food. Some explain the matter thus: The swine were fed after the prodigal had driven them home; he saw them fed, craved a share, 'and no man gave (even this) to him.' We prefer the other view, as more direct and suggesting the unsatisfying nature of the 'husks.' This state of deepest want was the turning point.

Ver. 17. **Came to himself.** This implies that he had been *beside himself* before. A life of sin is in a certain sense irrational. The free

18 perish here with hunger! I will arise and go to my
father, and will say unto him, Father, I have sinned
19 against heaven, and in thy sight: I am no more wor-
thy to be called thy son: make me as one of thy hired
20 servants. And he arose, and came to his father. But
while he was yet afar off, his father saw him, and was

will of the sinner is brought out, as it could not be in the two other parables. The seeking and saving, though necessary to make the prodigal come to himself, are kept in the back-ground. The third scene now opens: the prodigal's penitence. Notice, that the man came to himself more readily among the swine than among the harlots (ver. 30).—**He said.** As the result and evidence of his coming to himself. He regards matters in their true light. The facts of the case are considered; and he does not attempt to philosophize about his father's mercy, etc., as, alas! too many sinners do, when seeming to repent.—**How many hired servants.** These were the temporary laborers occupying the *lowest* place on the estate. The servants (ver. 22) would include those more trusted and honored. He was himself now only a 'hired servant.'—**Of my father's.** His penitent thought is based on the feeling, lost while he was beside himself, that *he still has a father.* The sinner will thus reflect and repent only when he has some ground for his feeling. The true ground is to be found in Jesus Christ.—**Have bread enough,** etc. These lowest servants have abundance, **and I** (a son still, though so unworthy) **perish with hunger.** The contrast is made at every point. God's providential care is alluded to in this part of the parable.

Ver. 18. **I will arise.** Correct reflection led to remembrance of the father; that feeling led to resolve and corresponding action. The will is turned: he *proposes* to leave the far country.—**I have sinned.** There can be no return to God which does not include the confession of sin.—**Against heaven, and in thy sight** (as in ver. 21), in relation to this. The two are separated in the parable, but are to be identified in the interpretation. He alone really confesses his sins, who has regarded them mainly as sins against God, against a higher, heavenly order of things; and this is the best sign that a sinner has come to himself.

Ver. 19. **I am no more worthy,** etc. Genuine penitence!—**Make me as one,** etc. He does not give up his sonship, but asks only the treatment given to a hireling, for he does not even deserve that. Some explain that he wished by fidelity in that position to prove himself again worthy; but the parable must not be pressed here, since the penitent sinner has at first confused ideas of the return to God. The main point is, that *the prodigal makes no excuse for his sins, but acknowledges his unworthiness.*

Ver. 20. **And he arose,** etc. The action corresponds to the re-

moved with compassion, and ran, and fell on his neck,
21 and [1]kissed him. And the son said unto him, Father,
I have sinned against heaven, and in thy sight: I am
22 no more worthy to be called thy son.[2] But the father
said to his [3]servants, Bring forth quickly the best robe,
and put it on him; and put a ring on his hand, and
23 shoes on his feet: and bring the fatted calf, *and* kill
24 it, and let us eat, and make merry: for this my son
was dead, and is alive again; he was lost, and is found.

[1] Gr. *kissed him much.* [2] Some ancient authorities add *make me as one of thy hired servants.* See ver. 19. [3] Gr. *bond-servants.*

solve, in the parable, but not always in reality. This is the last scene; the *return*.—**A great way off.** The father seems to have expected him; God certainly expects the penitent sinner.—**His father saw him**, etc. Graphic and true to nature. The father's conduct is itself a seeking of the lost son. God is waiting to be gracious; He comes to meet us in His mercy; He manifests it *before* our penitent utterances. **And kissed him.** The token and seal of love. 'The Saviour and Mediator is concealed in the kiss' (Riggenbach).

Ver. 21. **Father**, etc. The purposed confession is made; but the conclusion is omitted. 'The terms are the same: "I have sinned;" but how different is the accent! Luther felt it profoundly: the discovery of the difference between the repentance of fear and that of love was the true principle of the Reformation' (Godet).

Ver. 22. **But the father.** The father's acts respond, but not according to the worthiness of the son.—**Bring forth quickly.** 'Quickly,' omitted in the A. V., is suggestive.—**The best robe.** The upper garment of the higher classes among the Jews. A comparison with Isa. 61: 10; Rev. 3: 18, suggests as probable an allusion to the robe of righteousness provided for us by Christ.—**A ring**, 'seal ring,' worn only by freemen, as also **shoes**, since slaves went barefoot. Some explain: the ring, the seal of the Spirit; the shoes, 'the preparation of the gospel of peace.' The sense of the whole verse is: God will restore the penitent, and give him, out of love, all that is necessary to mark him as a son.

Ver. 23. **The fatted calf.** Some calf standing in the stall, probably in readiness for a feast, is to be killed, as the *best*, for this sudden festivity. There is no allusion to any sacrifice.—**Make merry.** The 'joy in heaven' (ver. 6) is again alluded to; the parties feasting are 'the servants' (ver. 22), including the whole family; angels and redeemed men.

Ver. 24. **Was dead, and is alive again.** Even in the parable, the father speaks figuratively of moral death; much more in the application is it true; the state of sin is a moral death, the state of

25 And they began to be merry. Now his elder son was
in the field: and as he came and drew nigh to the
26 house, he heard music and dancing. And he called
to him one of the [1]servants, and inquired what these
27 things might be. And he said unto him, Thy brother
is come; and thy father hath killed the fatted calf,
28 because he hath received him safe and sound. But he
was angry, and would not go in: and his father came

[1] Gr. *bond-servants.*

salvation a moral resurrection.—**Was lost, and is found.** This expresses the relation to the father. In the application: Sin is estrangement from God, salvation fellowship with God.—**And they began to be merry.** The same point is now reached as in the other parables; and the eating with penitent sinners (ver. 2) abundantly justified.

Vers. 25–32. THE ELDER SON. The other side of the picture is equally appropriate to the occasion. The murmuring Pharisees are now to see themselves portrayed. Alford: 'This part of the parable sets forth the reception he meets with from his fellow-men in contrast to that from his father.'

Ver. 25. **Now his elder son was in the field.** 'The elder son at the return of the younger brother is not in the house, but has spent the day in hard, self-chosen, slavish service, and now first returns home at evening, when the feast was already in progress' (Van Oosterzee).—**Music and dancing.** Usual at feasts in the East. Dancing in the East was usually performed by those hired for the purpose.

Ver. 26. **One of the servants.** Not the same word as in ver. 22; probably an inferior domestic in the permanent employ of the householder, but now standing without.—**What these things might be.** Offended that this should take place without his knowledge; jealous of the joy in which he would not share.

Ver. 27. **Thy brother is come.** The servant states the case as it impresses him. He says nothing of the condition in which the prodigal returned, but simply that the father had **received him safe and sound.** No special interpretation is to be put upon this verse.

Ver. 28. **But he was angry.** The occasion of the anger was the answer given by the servant; the reason of the anger is found in vers. 29, 30.—**Came out and intreated him.** The father left the feast of joy to kindly urge the elder brother. This represents the long-suffering of God toward the self-righteous, the efforts to bring them to a better mind. The parable itself, spoken to the Pharisees (ver. 3), was an entreaty to the elder brother.

29 out, and intreated him. But he answered and said to
his father, Lo, these many years do I serve thee, and
I never transgressed a commandment of thine: and
yet thou never gavest me a kid, that I might make
30 merry with my friends: but when this thy son came,
which hath devoured thy living with harlots, thou
31 killedst for him the fatted calf. And he said unto
him, [1]Son, thou art ever with me, and all that is mine
32 is thine. But it was meet to make merry and be glad:
for this thy brother was dead, and is alive *again;* and
was lost, and is found.

[1] Gr. *Child.*

Ver. 29. **Lo, these many years do I serve thee.** The legal idea comes out here, pleading what has been done. The Greek word suggests bond-service.—**I never transgressed a commandment of thine.** The Pharisees virtually said this. The words of the elder son prove that his obedience in the past had not been hearty, and that he was now in opposition to his father's will.—**And yet thou never gavest me a kid.** In contrast with 'the fatted calf.'—**With my friends,** 'respectable people,' he implies, in contrast with 'harlots.' This proud, self-seeking, unaffectionate son is now the lost son. Self-righteousness is dissatisfied with the reward it receives. The essential failure of Pharisaism is its want of love to God despite its external obedience.

Ver. 30. **When this thy son came.** He will not say 'brother.' In expressing contempt of his brother, the greatest sin against his father is uttered; so Pharisees sin most heinously against God in their feelings and acts towards their fellow-men.—**Devoured thy living.** There is a reproach of the father implied here also.—**With harlots.** It was pre-eminently Pharisaical to recall just then this fact.—**Thou killedst,** etc. In contrast with the latter part of ver. 29.

Ver. 31. **Son.** Still affectionate. God has forbearing kindness towards the self-righteous and uncharitable.—**Thou art ever with me.** No occasion for extraordinary joy had arisen in his case.—**All that is mine is thine.** Only the portion of the elder son remained in the father's hands.

Ver. 32. **It was meet to make merry,** etc. The form is general, giving a justification for the joy, and yet leaving it to the choice of the elder son whether he will share in it. 'The Greek expresses moral necessity rather than mere fitness' (Plumptre).

The elder son represents the Pharisees, and puts forward their claims. These are not directly contradicted in the parable for good reasons. 1. The Lord would represent the forbearance of God toward the Pharisee as well as His pardoning love toward the prodigal; hence

Chapter 16: 1–13.

The Parable of the Unrighteous Steward.

16: 1 And he said also unto the disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he was wasting his goods.

severe rebuke is excluded. 2. The claim rested upon correct principle: 'the doers of the law shall be justified' (Rom. 2: 13); but the character of the elder son is so portrayed as to indicate that he failed to stand on that principle. The law was not yet abolished, and the words of the wise preacher were adapted to the circumstances of His auditors. It is not said that the son went in. This also opposes the view that He represents the Jewish people. The New Testament loses no opportunity for prophesying the ultimate salvation of Israel, and such a prediction would least of all fail in a parable where love and forbearance alone are depicted. The parable was itself the Father's entreaty to the elder son, and with each of those whom He represented the responsibility of answering was left. All of us in whom sin remains are represented by one or the other of those two sons. Both were offenders; yet the Father calls both sons, and would save both classes of sinners here depicted. 'It is to be observed that Jesus completely identifies Himself with God in these three parables. It is God who seeks and who receives sinners; but the doctrinal importance of these parables depends upon this being the work of Him by whom they were spoken. What God does, Jesus does; and the action of both is treated as one and the same' (Bible Commentary).

The Parable of the Unrighteous Steward, vers. 1–13.

The *second* division of the discourse (chaps. 16, 17: 10), addressed *to the disciples*. The parable in this paragraph presents great difficulties to the interpreter; although the sense of the words is clear and the general lesson obvious. The view given below seems to present the fewest difficulties; other interpretations are indicated in passing.

Ver. 1. **Unto the disciples.** To the body of the disciples, including the publicans, for whom the parable had a special adaptation. That the Pharisees also heard what He said, appears from ver. 14.— **A certain rich man.** This represents God, the Possessor of all things. To none other do men really stand in the relation of stewards. The only objection to this interpretation, arising in ver. 8, is answered by that verse itself, which indicates that the whole parable is borrowed from the actions of 'the sons of this world,' and only partially applicable to 'the sons of the light.' The view that *mammon* is meant involves great difficulties. A reference to Satan is far fetched. Existing political circumstances may have suggested some points in the parable; but a direct application to these things is out of the question. (For

2 And he called him, and said unto him, What is this
that I hear of thee? render the account of thy stew-
3 ardship; for thou canst be no longer steward. And
the steward said within himself, What shall I do, see-
ing that my lord taketh away the stewardship from
me? I have not strength to dig; to beg I am ashamed.

example: some think the Romans are represented by the rich man, the publicans by his steward; others, that the former represents the Emperor, the latter a governor like Pilate, etc.) Other views seem to imply that our Lord spoke the parable to puzzle His hearers.—**A steward.** Such stewards were often slaves; but this one was evidently free. He represents Christ's disciples, but especially then the *publicans*, who, being in many cases rich, needed such instruction. (Zacchæus may have heard of the lesson, see chap. 19: 8.)—**Was accused.** The accusation was true (ver. 3), but probably malicious also.—**Was wasting his goods.** He led a life of luxury on his lord's means. In how many ways is this accusation true of Christ's disciples! The plain statement, that the property of the master was wasted, opposes the explanation that he had added a profit for himself to the rents, etc., of the tenants and debtors. According to this, the transaction in vers. 5–7 was simply an alteration to the fair rent. But this would be no real restitution. The view that mammon is the lord, involves here the strange idea, that this waste is equivalent to entering the service of Christ, since they could not 'serve God and mammon.' And so throughout the whole, this interpretation compels us to take the worst acts in the parable as representing the best in the application.

Ver. 2. **What is this that I hear of thee?** *i. e.*, explain this report.—**Render the account of thy stewardship.** No previous reckoning had been made: regular statements were then unusual.—**Canst be no longer steward.** The correctness of the report is implied. The reference is to the certainty that each must render account at death to God. Death in every case is the consequence of the wasting of the Lord's goods. The prudence on the part of the steward began when he regarded his dismissal as certain, but took place before the dismissal itself. The reference to mammon as the lord is by no means so apt.

Ver. 3. **What shall I do,** etc. In his uncertainty, he carefully considered the case, and this is the point in which the children of this world are so often wiser than the children of light.—**I have not strength to dig.** His life of luxury had unfitted him for that.—**To beg I am ashamed.** Because of his past position. This graphic description presents certain points of human character, but cannot be further used in the interpretation.

4 I am resolved what to do, that, when I am put out of
the stewardship, they may receive me into their houses.
5 And calling to him each one of his lord's debtors, he
said to the first, How much owest thou unto my lord?
6 And he said, A hundred [1]measures of oil. And he
said unto him, Take thy [2]bond, and sit down quickly
7 and write fifty. Then said he to another, And how
much owest thou? And he said, A hundred [3]measures
of wheat. He saith unto him, Take thy [2]bond, and
8 write fourscore. And his lord commended [4]the un-
righteous steward because he had done wisely: for the
sons of this [5]world are for their own generation wiser

[1] Gr. *baths*, the bath being a Hebrew measure. See Ezek. 48: 10, 11, 14.
[2] Gr. *writings*. [3] Gr. *cors*, being a Hebrew measure. See Ezek. 48: 14.
[4] Gr. *the steward of unrighteousness*. [5] Or, *age*.

Ver. 4. **I am resolved**, etc. This plan suggests itself at the moment.—**They**, *i. e.*, the debtors, with whom he intends to deal, **may receive me into their houses.** He would thus secure future shelter for himself. Further than this, the verse must not be pressed (see ver. 9).

Ver. 5. **Each one of his lord's debtors.** The debtors were scarcely tenants or contractors, but more probably men who had bought and not yet paid for certain stores belonging to the rich man.—**Said to the first.** We have two examples of what happened in each case.

Ver. 6. **Hundred measures**, or, 'baths,'=the ephah in dry measure, nearly ten gallons.—**Take thy bond**, lit., 'writings.' The document in the steward's hands, showing the obligation.—**Quickly.** The business must be done in a hurry.—**And write fifty**, *i. e.*, alter the figure. The old bond is not destroyed, but returned to the debtor to be thus altered. The supposition that the steward himself made up the difference is out of the question. There is no sign of penitence, and the man was not able to do it (ver. 3).

Ver. 7. **An hundred measures.** The Hebrew measure ('cor') is here spoken of, equal to ten ephahs.—**Write eighty.** The variation in the amount deducted is without any special meaning. Still we may find in it a proof of the steward's prudence. He knew the men with whom he had to deal, and acted accordingly. Christian men too often slight such knowledge; but this parable condemns putting a premium on ignorance.

Ver. 8. **And his lord**, *i. e.*, the lord of the steward, of course, not the Lord Jesus.—**The unrighteous steward**, lit., 'the steward of unrighteousness.' This phrase stamps the conduct of the steward as immoral, and in this aspect as unworthy of imitation. But the point to which prominence is given follows: **because he had done**

9 than the sons of the light. And I say unto you, Make to yourselves friends [1]by means of the mammon of unrighteousness; that, when it shall fail, they may re-

[1] Gr. *out of.*

wisely, shrewdly, prudently. The master had discovered the trick, yet praises his steward; for in the parable both are **sons of this world**, or, 'age.'—**Wiser** (not absolutely, but) **for their own** (the emphasis is here) **generation** (*i. e.*, in their dealings with one another, since the whole parable is drawn from that sphere) **than the sons of the light** (those who are really Christians). Worldly men act prudently toward one another. But 'the sons of the light' in their dealings with one another ('for their generation'), often lack the prudence here commended. In the use of money, in the use of all those powers committed to us by God, which find in 'this world' the only sphere for their use, Christians too often fail to act with prudence. The steward carefully considered his situation; but Christians very often fail to look at their duty in the light of their knowledge, and to act as common sense would dictate, when once the promises about God and Christ, things temporal and eternal, are admitted. There is no *self-confessed folly* so great as that of a son of the light who lives as if money-getting were the end of his existence. Of course there is a still higher wisdom implied.

Ver. 9. **And I say unto you.** The last verse contains the commendation of one of 'the sons of this world;' here we have a recommendation to 'the sons of the light.'—**Make to yourselves friends by means of** (lit., 'out of') **the mammon.** By using money with a prudence like that of the unjust steward, but under a higher motive and with better means than his, gain for yourselves 'friends,' rather than estates, mansions, etc. 'Mammon' itself is not to be made a friend, but to be used in making the friends.—**Of unrighteousness.** Mammon, the personification of money, commonly becomes the occasion and the means of an unrighteous course of conduct; for this and other reasons its adherent character is said to be unrighteousness.—**That when it shall fail**, *i. e.*, the mammon to which the correct reading undoubtedly refers. The special reference is to death, when a man's wealth utterly fails; but it may fail before that.—**They may receive you**, *i. e.*, the friends you have made. These 'friends' can only 'receive' us **into the eternal tabernacles**, *i. e.*, in the future state of blessedness. They do not open heaven for any one, they only *welcome there.* Of course only those friends, thus made, who belong to our Lord's kingdom, are included here. They may help us heavenward by their prayers before they go there to 'receive' us. There are numerous other explanations; for example: the 'friends' are the angels, who welcome those who have left the service of mammon, using the interval (and also the means gained in that service) so as to make friends. This leads to inferences bordering on what is immoral.

10 ceive you into the eternal tabernacles. He that is
faithful in a very little is faithful also in much: and
he that is unrighteous in a very little is unrighteous
11 also in much. If therefore ye have not been faithful
in the unrighteous mammon, who will commit to your
12 trust the true *riches?* And if ye have not been faith-
ful in that which is another's, who will give you that
13 which is [1]your own? No [2]servant can serve two mas-
ters: for either he will hate the one, and love the other;
or else he will hold to one and despise the other. Ye
cannot serve God and mammon.

[1] Some ancient authorities read *our own.* [2] Gr. *household-servant*

Ver. 10. **He that is faithful,** etc. Lest it should seem strange that so much importance is attached to the proper use of perishing and unrighteous wealth, remember the great principle: 'He that is faithful,' etc.—**In a very little,** lit., 'in least.' This refers to earthly possessions, and the faithfulness is the wise and prudent conduct suggested by the parable.—**In much.** In this case this is equivalent to: 'the true riches,' 'your own,' the inheritance and possession of the sons of the light. But the principle is general, and capable of a great variety of applications This verse opposes the view that the service of mammon is meant in the parable, for according to that interpretation it is by being *unfaithful* to mammon that true fidelity is to be reached.

Ver. 11. **In the unrighteous mammon.** In your use of it, *i. e.*, 'faithful in a very little.'—**Who will commit to your trust?** Such unfaithfulness proves us unfaithful in much (ver. 10), according to the judgment of God, who will not therefore entrust us with **the true riches.** The word 'riches' is properly supplied in the A. V., although the literal sense is 'the true,' that which is real, as opposed to the deceitful nature of earthly wealth.

Ver. 12. **In that which is another's.** Earthly wealth is held in trust; the true riches are described as **your own.** Wealth can never form a part of our being, is never permanently in our possession; we can have the use of it, but in no true sense own it. But that which God gives to us as true riches will form a part of our eternal being, is our inalienable possession. Because this is so much higher, we are urged to be faithful in the use of worldly wealth, believing that it is not ours, but entrusted to us to test our fidelity.

Ver. 13. **No servant can serve two masters.** The word 'servant' here suggests not bondage, but willing useful service. Comp. Matt. 6: 24. Another of our Lord's sayings which became proverbial. Here the connection is: The proper use of wealth is for God, those

Chapter 16: 14–18.

Another Rebuke of the Pharisees.

14 And the Pharisees, who were lovers of money, heard
15 all these things: and they scoffed at him. And he said
unto them, Ye are they that justify yourselves in the
sight of men; but God knoweth your hearts: for that
which is exalted among men is an abomination in the
16 sight of God. The law and the prophets *were* until
John: from that time the gospel of the kingdom of
God is preached, and every man entereth violently into
17 it. But it is easier for heaven and earth to pass away,

who do not thus use it are servants to Mammon The last verse implies that wealth is not our own, this implies that when it is used as our own, the presumed owner not only does not own it, but himself becomes subservient to it.—There is not a word here capable of a communistic interpretation. Our Lord speaks of wealth as 'a very little;' modern socialism regards money as the true riches. In principle, practice, and result, the two systems are totally divergent. Christianity is the service of God, socialism the service of mammon,—judged by its fruits, 'earthly, sensual, devilish.'

Another Rebuke of the Pharisees, vers. 14–18.

Strictly speaking this brief discourse is an introduction to the Parable of the Rich Man and Lazarus (vers. 19–31), the occasion of which is indicated in ver. 14. We find here a number of thoughts (vers. 15–18), which had been expressed by our Lord on other occasions, all appropriate to the Pharisees at this time. The connection is however difficult to trace, see on vers. 16, 17.

Ver. 14. **And the Pharisees also.** The preceding parable was addressed to the disciples (ver. 1), but the Pharisees **heard all these things.** A continued act is meant, here and in what follows: **and they scoffed at him.** Their feeling was: This man makes riches of little account, but we know better; we can keep our wealth and our piety too. Hence the next verse is aimed at their semblance of piety, which was the basis of their derision of Him.

Ver. 15. **Ye are they that justify yourselves**, declare yourselves to be righteous **in the sight of men; but God knoweth your hearts.** Plainly implying that in His sight they were not justified, accounted as righteous. **For that which is lofty among men**, *i. e.*, considered so by men.—**Is abomination in the sight of God.** Because He knows the heart, He judges differently from men, and precisely what men regard most highly He regards least. This general truth applies to the special case of the Pharisees.

Vers. 16, 17. These verses may be thus paraphrased: 'I have said

18 than for one tittle of the law to fall. Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery.

CHAPTER 16: 19–31.

The Parable of the Rich Man and Lazarus.

19 Now there was a certain rich man, and he was clothed in purple and fine linen, [1] faring sumptuously

[1] Or, *living in mirth and splendour every day.*

that you are not justified in the sight of God, but are an abomination; and the standard of this judgment is one that you acknowledge.'— **The law and the prophets were until John,** that completed the preparatory work, and **from that time the gospel of the kingdom of God is preached, and every man** (people of all classes, publicans and sinners) **entereth violently into it; but,** lest you might infer that I deny your righteousness by some new rule, I declare to you, **it is easier,** etc. A warning for the Pharisees, who do not enter into the kingdom. 'That legal system on which they have founded their throne in Israel is about to crumble to pieces (ver. 16); while the law itself, which they violate at the very moment they make it their boast, shall remain as the eternal expression of Divine holiness, and as the dreadful standard by which they shall be judged' (Godet), comp. Matt. 5: 18; 11: 12, 13.

Ver. 18. **Every one that putteth away his wife,** etc. The law remains valid on a point about which many of the Pharisees were altogether wrong (comp. Matt. 19: 3–9). If, as we believe, the verse occurs in its proper connection, there was in the opinions of the Pharisees present some occasion for referring to this matter. Very shortly afterwards this class tempted Him in regard to the question of divorce. An allusion to Herod's conduct is unlikely, since his case was different. Any reference to *spiritual* adultery (the service of mammon) seems far-fetched. On the principle here laid down, comp. Matt. 5, 31, 32.

The Parable of the Rich Man and Lazarus, vers. 19–31.

This parable brings out another phase of the great truth under discussion, namely, that *neglect* of the proper application of wealth becomes the source of eternal calamity. The rich man is no great sinner, but a respectable worldly man, leading a godless life of selfishness; the poor man was one of a class despised by the 'covetous.' Thus the sneer of the Pharisees was answered. The object of the parable was not to make a new revelation about the future state; yet, while using the popular language of the day on this subject, our Lord's words must reveal the truth (see on ver. 22).

Ver. 19. **A certain rich man.** His name is not given, but he is

20 every day: and a certain beggar named Lazarus was
21 laid at his gate, full of sores, and desiring to be fed
with the *crumbs* that fell from the rich man's table;
22 yea, even the dogs came and licked his sores. And it
came to pass, that the beggar died, and that he was
carried away by the angels into Abraham's bosom:

often called *Dives*, which is the Latin word for 'rich man.' Tradition gives him a name (*Nineue*), but there is no proof that an actual person was referred to.—**In purple.** The costly material for upper garments, brought from Tyre.—**Fine linen.** For under garments, from Egypt; some such was said to be worth twice its weight in gold.—**Faring sumptuously every day.** He was not a glutton, nor recklessly extravagant, but he lived well, as a rich man could afford to do. There is no reason for supposing that he was a Sadducee; doubtless the rich among the Pharisees also lived according to their means and position. Nor is the man represented as specially a sinner. He was a 'son of this world' living to himself, without trying to make friends out of the mammon of unrighteousness. The parable teaches that such a one is punished after death.

Ver. 20. **A certain beggar.** Introduced in contrast with the rich man, who is the principal figure.—**Named Lazarus.** The significant name is mentioned in this case. It means 'God a help,' not, as some suppose, 'helpless.' If the raising of Lazarus of Bethany had already occurred, as seems most likely, it is very improbable that there is any reference to him in the parable. We infer from the name, as well as from the sequel, that the beggar was one who feared God.—**Was laid at his gate.**—The rich man thus had an opportunity of making a better use of his wealth, for the 'gate' was the only entrance to the house itself.—**Full of sores.** Covered with them. They might have been the result of insufficient food.

Ver. 21. **And desiring to be fed,** etc. Some think he did not even obtain this desire, and thus heighten the negligence of the rich man.—**The crumbs that fell,** lit., 'the things that fell;' the best authorities omitting 'crumbs.' These would scarcely satisfy him; in any case the rich man gave himself no concern about the matter.—**Yea, even the dogs came and licked his sores.** The dogs sought the same portion, but even they alleviated his pain by licking his sores. It is a mistake to suppose that they heightened his misery by licking his sores, nor is there any proof that they snapped up what he wished to obtain. The pity of the wild and masterless dogs is contrasted with the indifference of the rich man.

Ver. 22. **The beggar died.** No mention is made of his funeral. A pauper's burial would attract no attention.—**Was carried away.** His soul is meant (so the Rabbins taught), in contrast to the burial of the rich man.—**By the angels.** To be taken literally. The implied

23 and the rich man also died, and was buried. And in
Hades he lifted up his eyes, being in torments, and
seeth Abraham afar off, and Lazarus in his bosom.
24 And he cried and said, Father Abraham, have mercy
on me, and send Lazarus, that he may dip the tip of
his finger in water, and cool my tongue; for I am in

contrast is with the pall-bearers at the rich man's funeral —**Into Abraham's bosom.** This was, among the Jews, a metaphorical expression for the state of blessedness after death. It is not exactly equivalent to 'heaven,' but rather to 'Paradise' (Luke 23: 43), the happy side of the *state of the dead.* Our Lord throughout adopts the popular language of the Jews, without in any way implying that it was incorrect. Had it implied error, He would doubtless have so indicated. The beggar died first, being taken from his sufferings; the other was given longer space for repentance.—**The rich man—was buried.** The funeral doubtless corresponded with his life,—was magnificent.

Ver. 23. **And in Hades,** *i. e.*, in the *state* or *place* of departed spirits, which must not be confounded with Gehenna, the final state of eternal punishment, since in this case it includes 'Abraham's bosom.' —**He lifted up his eyes.** Either he looked up to a higher place, or he now became fully conscious.—**Being in torments.** The rich man was in a place of punishment; for the whole parable turns on this point. Physical torment is not implied, save so far as it is necessary for the figurative representation. The rich man's body was buried.— **Seeth Abraham afar off.** According to the Jewish notion, Paradise and Gehenna are so situated that one is visible from the other. A literal sense is not to be pressed, any more than in the previous part of the verse. The recognition of Abraham points to the fact that descent from Abraham, even when acknowledged in that state after death (ver. 25), is in itself of no avail.—**In his bosom.** Strictly figurative.

Ver. 24. **Father Abraham.** Even there the man does not forget that he is a Jew.—**Send Lazarus.** It is possible, but not probable, that he still fancies he has some right to the services of one who was his inferior on earth.—**That he may dip . . . . cool my tongue.** The reason for this request is given: **for I am in anguish in this flame.** Our Lord uses this figure to represent a fearful truth. Though entirely figurative, it means that the souls of the impenitent after death suffer as terribly as though fire were tormenting their bodies. The close relation betwen sin and its punishment is suggested by the mention of the *tongue.* The chief organ of sin becomes the chief organ of punishment. The conditions are reversed: the rich man, now in torment, would be glad to receive refreshment from the despised beggar, now in blessedness. Each retains his character.

25 anguish in this flame. But Abraham said, [1]Son, remember that thou in thy lifetime receivedst thy good
things, and Lazarus in like manner evil things: but
now here he is comforted, and thou art in anguish.
26 And [2]beside all this, between us and you there is a
great gulf fixed, that they which would pass from
hence to you may not be able, and that none may cross
27 over from thence to us. And he said, I pray thee
therefore, father, that thou wouldest send him to my
28 father's house: for I have five brethren; that he may
testify unto them, lest they also come into this place

[1] Gr. *Child.* [2] Or, *in all these things.*

Ver. 25. **Son.** The relation is acknowledged, in a tone of pity and tenderness, but that is of no avail.—**Remember.** Memory remains and is intensified in that state; it is here appealed to in order to prove to the man in torment the justice of his lot.—**In thy lifetime.** Contrasted with 'now.'—**Receivedst.** So that there is nothing left to be given you.—**Thy good things.** 'Thy' is emphatic; what he had on earth, his wealth, was regarded as *his chief good.* Hence he received *all his portion there.* The connection with the preceding parable suggests that, if he had made friends out of the mammon of unrighteousness, there would have been some of the 'good things' available for another world.—**Lazarus in like manner evil things.** All the good for one had come on earth; 'in like manner' all the evil for the other.—**But now,** etc. The reason was not that Lazarus had been poor and the other man rich. It was the rich man's estimate of his wealth, of which Abraham spoke. So we may infer that it was the conduct of Lazarus under affliction and poverty which is alluded to. Comp, also vers. 27–31.

Ver. 26. **And beside all this.** The marginal rendering of the R. V. has not much to recommend it. Besides the moral impropriety of granting the request, the wish was an impossible one. God has immutably decreed otherwise: **there is a great gulf fixed.** The figure is that of an unfathomable abyss which cannot be spanned. Here our Lord reveals what was unknown to the popular mind of that time.—**That,** *i. e.,* 'in order that.' In the world of departed spirits, according to our Lord's imagery, where He deviates from the popular notions, *a change of state is impossible; God has ordered it.* Purgatory and repentance after death find no support here.

Vers. 27, 28. **I pray thee therefore,** etc. His brethren were living as he had done. 'This is the *believing and trembling* of James 2: 9. His eyes are now opened to the truth; and no wonder that his natural sympathies are awakened for his brethren. That a *lost spirit* should feel and express such sympathy is not to be wondered at; the

29 of torment. But Abraham saith, They have Moses
30 and the prophets; let them hear them. And he said,
Nay, father Abraham: but if one go to them from
31 the dead, they will repent. And he said unto him,
If they hear not Moses and the prophets, neither will
they be persuaded, if one rise from the dead.

misery of such will be very much heightened by the awakened and active state of those higher faculties and feelings which selfishness and the body kept down here.' Alford.

Ver. 29. **They have Moses and the prophets**, *i. e.*, the Old Testament.—**Let them hear them.** This implies that these men, though children of Abraham and possessors of the Old Testament, had never rightly attended to it.

Ver. 30. **Nay, father Abraham.** This scarcely means: they will not hear them, but rather, nay, but make the matter more sure. The advocate of more decided 'spiritual manifestations' is a lost and still impenitent soul, without real discernment as to the best means of grace.

Ver. 31. **If they hear not Moses**, etc. The Old Testament Scriptures were sufficient to lead them to repentance, and if they were not rightly affected by these, no appearance from the other world would awaken *faith, conviction of the truth.* For the Jews at that time the Old Testament was sufficient. Those who do not hear when God speaks, will not hear the truth about the other world, even if a message come from it. Granting the possibility of such message, we must, from this verse, deny *any moral advantage* to be derived from it. According to our view of the chronology, the raising of Lazarus had already occurred; and this, so far from convincing the Pharisees, who were now addressed, led to their bitterest opposition. Our Lord rose from the dead, but did not appear to the Pharisees; and the testimony concerning His resurrection produced no important results among them. The prerequisite to the conversion of a Jew to faith in the risen Lord was an earnest listening to what God had spoken before.

The Future World, in the light of this parable. Our Lord here assumes: (1) that *all* live after death; (2) that in the state of the disembodied dead, there are two classes, which remain unchanged: the punished and the blessed; (3) that the disembodied spirits retain their *personality* and their *memory;* and that one element of torment is the apprehension, on the part of the lost, of what they would not believe on earth, without any corresponding moral effect; so that even natural sympathy only increases their misery. The parable, especially in its closing verse, cautions against too great curiosity on this subject. The answer He puts in the mouth of Abraham is not only opposed to modern 'spiritualism,' but also to attempts to work upon the conscience and awaken faith by graphic portrayals of future misery. If Lazarus, com-

Chapter 17: 1–10.

Warnings to the Disciples.

17: 1 And he said unto his disciples, It is impossible but
that occasions of stumbling should come: but woe unto
2 him, through whom they come! It were well for him
if a millstone were hanged about his neck, and he were
thrown into the sea, rather than that he should cause

ing from Abraham's bosom and a witness of the sufferings of Dives, could do no good to those who were disobedient to the simple words of Divine revelation, little good can be expected from the most vivid descriptions made by those who have never been there. Dante's Inferno has done little for Christianity.

Warnings to the Disciples, vers. 1–10.

This is the conclusion of the discourse begun in chap. 15. Some of the thoughts are found in Matt. 18, but vers. 5–10 are peculiar to Luke. The topics touched upon are: Offences and forgiveness (vers. 1–4); the power of faith (vers. 5, 6); the lack of merit in our best works (vers 7–10).

Ver. 1. **To his disciples.** All the followers of our Lord who were present; since ver. 5 mentions 'the Apostles.'—**It is impossible**, etc. The existence of sin renders it impossible. The connection is plain; the Pharisees had already derided Him (16: 14), and, having taken greater offence at the last parable, had probably gone off. The design was to counteract the influence which this behaviour might have upon the new disciples ('the publicans and sinners'), who had been accustomed to look up to the Pharisees.—**Occasions of stumbling**, lit., 'stumbling blocks.' In Matt. 18: 7, the R. V. renders as here (so A. V. 1 John 2: 10); elsewhere usually 'stumbling block.' The correspondence with the verb: 'cause to stumble' (ver. 2) is thus preserved. The thought is not that of giving offence, but of causing others to fall into sin.

Ver. 2. **It were well** (or, 'gain') **for him**, etc. A different expression from that in the parallel passages.—**Millstone.** The best authorities support another form than that occurring in Matt. 18: 6. In Mark 9: 42 the correct text agrees with the latter passage. The R. V. indicates the differences.—**These little ones**; recent disciples, etc. In this instance 'they are made to stumble by the temptation to follow the bad example, or their faith in the reality of godliness is shaken by seeing that the form exists without the power' (Plumptre). The punishment here alluded to was well known. The responsibility for causing others to sin is our own, and the danger in so doing is terrible. 'The lost soul, like an eternal burden, is bound to him who has dragged it into evil, and in turn drops him into the abyss' (Godet).

3 one of these little ones to stumble. Take heed to your-
selves: if thy brother sin, rebuke him; and if he repent,
4 forgive him. And if he sin against thee seven times
in the day, and seven times turn again to thee, saying,
I repent; thou shalt forgive him.
5 And the apostles said unto the Lord, Increase our
6 faith. And the Lord said, If ye have* faith as a grain
of mustard seed, ye would say unto this sycamine tree,
Be thou planted in the sea; and it would have obeyed †

*For *have* read *had*.—*Am. Com.* †For *it would have obeyed* read *it would obey*.—*Am. Com.*

Ver. 3. **Take heed to yourselves.** Precisely this class needed this caution. For as they had been so lately sinners they would be most likely to give occasion of stumbling; and as new converts of this class are enthusiastic, they would readily stumble themselves.—**If thy brother sin, rebuke him.** The words 'against thee' are not well supported; probably taken from Matt. 18: 15. In that passage further details are added in regard to the proper method of dealing with an erring fellow-Christian. Brotherly admonition, not judicial censure, is here suggested.—**And if he repent, forgive him.** To forgive the impenitent is contrary to holiness, to forgive the penitent is the demand of love. In intercourse with others, the Christian should aim at conduct showing holy love.

Ver. 4. **Seven times turn again to thee.** Comp. Matt. 18: 22: 'until seventy times seven.' Both expressions point to unlimited forgiveness. But confession is plainly demanded here, as rebuke had been in ver. 3. Christian confession is as rare as proper Christian rebuke.

Ver. 5. **And the apostles said.** This is the only instance in the Gospels where the Apostles as such make a request in common.—**Increase our faith,** lit., 'add to us faith,' *i. e.*, give us more faith. They felt themselves unequal to the duty of forgiving love enjoined upon them (vers. 3, 4). They had been taught this before, and no doubt in the mean time had learned their insufficiency. Those who offer the prayer should remember the occasion of it.

Ver. 6. **If ye have faith as a grain of mustard seed.** The symbol of diminutiveness; comp. chap. 13: 19; Matt. 17: 20; 21: 21. The original implies that they had *not* so great faith, though it does not assert that they had none.—**This sycamine tree.** The discourse was probably uttered in the open air, and the tree near by, as the mountains were on the other occasion when a similar saying was uttered. The mulberry tree seems to be meant, not the sycamore (chap. 19: 4). Some argue that the latter is meant, because it is more common in Palestine, and a sturdier tree; but the original points to the former. The promise here given is even stronger than that in Matthew,

7 you. But who is there of you, having a [1]servant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway and sit
8 down to meat; and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou
9 shalt eat and drink? Doth he thank the [1]servant because he did the things that were commanded?

[1] Gr. *bondservant.*

for the tree is represented as being **planted in the sea**, where growth is ordinarily impossible.—**And it would have obeyed you**; the tree being represented as a living thing. The Am. Com. seek to avoid the harshness of the literal rendering of the Eng. Rev. This promise is misunderstood only when miracles of power are put above miracles of grace. The whole passage may be thus paraphrased: You think the duties I enjoin too hard for your faith, but this shows that you have as yet no faith of the high order you ought to have, for the smallest measure of such a faith would enable you to do what seems altogether impossible in the natural world; and *so much the more* in spiritual things, since real faith is pre-eminently spiritual power.

Ver. 7. **But who is there of you.** The connection is: beware of thinking that you have any merit in the great results accomplished by faith. The thought of their enduring in faith so long as the day of their labor lasted, is also included. By such views of their unprofitableness and of the need of patient endurance, their faith would be increased.—**A servant.** A bond-servant, entirely dependent on his master's will.—**Plowing or keeping sheep.** There may be an allusion to the two kinds of apostolic duty: breaking up the fallow ground and feeding the Lord's people; but the main thought is that the servant is doing what his master has ordered him to do.—**Come straightway** (A. V. misplaces this word, rendering it 'by and by'): this is contrasted with 'afterward' (ver. 8).

Ver. 8. **Will not rather?** This assumes an affirmative answer. —**Make ready**, etc. As a matter of *right*, this was all that could be expected. But compare chap. 12: 37, where the very reverse is promised. There the *privileges of a state of grace* are spoken of; here our Lord is telling of what could be expected on *the ground of merit.*

Ver. 9. **Doth he thank**, etc. Then it was not the custom to do so; and that it is so now is owing solely to the influence of the religion of Christ. On the former fact the illustration is based; from the latter we infer that our Lord is not saying what ought to be done by an earthly master. God is never bound to thank us for our service, as an earthly master might be, and the whole parable is directed against our choosing to remain in the relation of servants instead of accepting that of sons. If we want wages for our work, then we are servants.

10 Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable [1]servants; we have done that which it was our duty to do.

CHAPTER 17: 11–19.

Healing of Ten Lepers.

11 And it came to pass, [2]as they were on the way to Jerusalem, that he was passing [3]through the midst of*

[1] Gr. *bondservants.* [2] Or, *as he was.* [3] Or, *between.*
* For *through the midst of* read *along the borders of* and in the margin substitute *through the midst of* for *between.—Am. Com.*

Ver. 10. **Even so ye also.** The application, here plainly made, is that nothing can be claimed in God's service on the ground of merit. Even 'the Apostles' (ver. 5) could make no such claim. The verse should guard the interpretation of the parable of the unjust steward from the idea that earthly wealth can *buy* heavenly favor. From God we can claim nothing, save as He has promised it.—**When ye shall have done all,** etc. It is not implied that they would or could do all. The fact that none have done so, makes the argument the stronger. —**Say, We are unprofitable servants,** etc. 'Unprofitable' here does not have a bad sense. Any profit or merit would arise from the servant's doing *more* than his duty; but if he did all his duty, while no blame could attach to them, no merit could be allowed. Thus all works of supererogation are denied, and all claim on the ground of our goodness or fidelity. The moral necessity for justification by faith, afterwards so plainly stated by Paul, is found in this verse; but He who uttered it is Himself the object of that faith. He was kind and merciful in thus speaking; for the words, apparently severe, are not only true, but also necessary to keep our pride from leading us away from Christ. It is better that we should confess to the Master: 'We are unprofitable servants,' than that He should call us so (Matt. 25: 30). With this thought, the series of discourses closes.

Healing of Ten Lepers, vers. 11–19.

The date of this incident has been much discussed. It evidently belongs to the general journey to Jerusalem spoken of in chap. 9: 51. Robinson and many other harmonists place it at the beginning of the journey, just after the rejection by the Samaritan village (chap. 9: 52–56). The preceding chapters (13: 10–17: 10) narrate what can be most naturally placed in Perœa, and what follows (17: 20–18: 34) also belongs to that district, since Matthew and Mark distinctly affirm this in regard to a number of the incidents. But we find no distinct evidence of any other journey which would touch upon the borders of Samaria and Galilee (see ver. 11), except the one referred to in Luke 9: 51, and also in Matt. 19: 1; Mark 10: 1. Other views: (1) That all the previous incidents belong to Galilee, and that this is a journey from Galilee to Jericho (18: 35). (2) This healing took place during an excursion from

12 Samaria and Galilee. And as he entered into a cer-
tain village, there met him ten men that were lepers,
13 which stood afar off: and they lifted up their voices,
14 saying, Jesus, Master, have mercy on us. And when
he saw them, he said unto them, Go and shew your-
selves unto the priests. And it came to pass, as they

Ephraim (John 11: 54), or (3) during the journey from Ephraim to Jerusalem (Andrews); the raising of Lazarus having occurred after the discourse last recorded. But of this there is no proof, and 'Galilee' was too far off to be even skirted in such a journey.

Ver. 11. **As they were on the way to Jerusalem.** The correct reading leaves the time quite indefinite; comp. chap. 9: 51. The form of the Greek leaves it uncertain how many were 'on the way.'—**Through the midst of Samaria and Galilee.** This implies a journey directly through the middle, first of Samaria, then of Galilee, towards Jerusalem; which is an absurdity, Samaria lying between Galilee and Jerusalem. The most probable sense is: **along the borders of.** 'Between' is preferable to the text of the R. V. (and A. V.), but defines the route too closely. None of the Evangelists tell of any journey through this border region, except that from Galilee about the time of the Feast of Tabernacles. There is no hint (unless this verse be an exception), that He ever approached Galilee after that time. Our Lord then passed into Samaria, but after the rejection mentioned by Luke (9: 52–56) skirted the borders for a time, probably from west to east, reaching Jerusalem by the valley of the Jordan. It may be that He passed through Peræa at this time; but this is not certain. Samaria is mentioned first, because it was nearest to Jerusalem, which had just been named.

Ver. 12. **As he entered.** The incident probably occurred outside the village.—**Ten lepers.** Misery had united them, although they were of different races; comp. a similar company, 2 Kings 9: 3. —**Which stood afar off.** Because of their uncleanness. See on Matt. 8: 2; and comp. the Levitical requirements: Lev. 13: 46; Num. 5: 2.

Ver. 13. **And they**; 'they' is emphatic; the first step was taken on their part.—**Jesus, Master,** etc. These people in an obscure village, isolated too by their disease, knew our Lord, and called upon Him by name.

Ver. 14. **And when he saw them.** Attracted by their cry. This miracle brings out the human side of the work of salvation most fully.—**Go and shew yourselves,** etc. In the first miracle of this kind recorded in the Gospels (Matt. 8: 4), this command followed the healing; here it precedes it. Our Lord would test their faith by their obedience, and, as it further appears, teach a lesson respecting love and gratitude, useful for the church in all ages.—**As they went,**

15 went, they were cleansed. And one of them, when
he saw that he was healed, turned back, with a loud
16 voice glorifying God; and he fell upon his face at his
feet, giving him thanks: and he was a Samaritan.
17 And Jesus answering said, Were not the ten cleansed?
18 but where are the nine? [1]Were there none found
that returned to give glory to God, save this [2]stranger?

[1] Or, *There were none found . . . save this stranger.* [2] Or, *alien.*

or, 'were going,' on the way, **they were cleansed.** While they obeyed, not because of their obedience, but because of the faith it expressed, they were healed. No one need wait to know all the truth before he can really believe and be saved; let him believe what he has heard the Lord say; if he really believes, he will act accordingly, and the spiritual healing promised to faith will come from the Saviour. Personal faith in a Personal Lord Jesus Christ is commanded; fuller knowledge will come afterwards and serve to increase the faith.

Ver. 15. **One of them,** etc. The description is graphic, the healing took place immediately.—**Turned back.** They were still on their way to the priests.—**With a loud voice.** There may be an allusion to the clearness of voice resulting from the cure of his leprosy, since that disease would make the voice husky.—**Glorifying God.** Glorifying God and love to Jesus Christ are closely joined.

Ver 16 **Fell down,** etc. This implies *love* and willingness to submit himself entirely to the Saviour.—**And he was a Samaritan.** The others were Jews, it is properly inferred. 'As he recognizes him to be a Samaritan, Jesus feels to the quick the difference between those simple hearts, within which there yet vibrates the natural feeling of gratitude, and Jewish hearts, incrusted all over with Pharisaic pride and ingratitude; and immediately, no doubt, the lot of his gospel in the world is presented to his mind. But he contents himself with bringing into view the present contrast' (Godet).

Ver. 17. **Were not the ten cleansed?** The perceptible tone of sadness is readily accounted for by the circumstances. Our Lord had, as we supposed, first taken final leave of Galilee, where His popularity had been greatest, but which gradually closed against Him. The nine were Galileans, and represented the ingratitude of their district, our Lord's own home. The incident is prophetic of the reception accorded to Christ by the Jews and heathen respectively.—**Where are the nine?** They had doubtless gone to the priest, feeling that this was their chief duty as Jews, and been declared clean. Some gratitude they had, but the *personal* gratitude which takes the form of *love* they lacked. They had enough of faith to receive bodily healing, but it is left uncertain whether they received any spiritual benefit.

Ver. 18. **Save this stranger,** or, 'alien,' not of Jewish extraction The nine were Jews, and yet put the ceremonial requirement above

19 And he said unto him, Arise, and go thy way: thy faith hath [1] made thee whole.

CHAPTER 17: 20–37.

The Coming of the Kingdom of God.

20 And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The

[1] Or, *saved thee.*

gratitude to their own countryman who had healed them; the stranger came, though the Jews had no dealings with the Samaritans (John 4: 9).

Ver. 19. **Thy faith hath made thee whole**, or, 'saved thee.' Salvation in the highest sense is meant. The faith which the man had manifested was more than the faith of the other nine; it was a hand opened to receive higher spiritual blessings. As contrasted with the nine, '*their*s was merely the beholding of the brazen serpent with the outward eyes, but his with the eye of inward faith; and this faith saved him,—not only healed his body, but his soul' (Alford). The man's obedience, praise to God, gratitude, love, were only evidences of 'faith.' Real faith manifests itself in obedience and love. As leprosy most aptly represents our sinfulness, so our Lord's dealings with lepers most plainly illustrate His method in saving us from sin. The simplicity of faith, the instantaneousness of spiritual healing, as well as its manifestations in grateful obedience, are here most plainly set forth.

The Coming of the Kingdom of God, vers. 20–37.

It seems best to connect this discourse with that ending in ver. 10, and to place the whole in Peræa, just before the final departure for Jericho and Jerusalem. Chap. 18: 15-34, contains incidents to which Matthew and Mark distinctly assign this time and place, and there is no indication of any long interval between this section and that, while the discourses and events have an internal connection. Meyer and others think that all up to chap. 18: 30, belongs to the journey on the borders of Samaria and Galilee; this, however, involves a difficulty which they admit, but which seems needless. This paragraph contains much that was repeated in the discourse on the Mount of Olives just before the crucifixion, but at the same time much that is peculiar. As the reference to the destruction of Jerusalem is less obvious here, it helps us in deciding what parts of the later discourse must be applied to the second coming of our Lord.

Ver. 20. **Asked by the Pharisees.** To entangle Him, for they were seeking occasion to kill Him. Even in Peræa, their enmity had been lately increased (see the last discourse, chaps. 15, 16). Possibly there was also mockery in the question, but the Pharisees would in that case have scrupulously avoided the expression; **the kingdom of God**, which means the actual kingdom of the Messiah.—**Cometh not with**

21 kingdom of God cometh not with observation: neither
shall they say, Lo, here! or, There! for lo, the king-
dom of God is [1]within you.
22 And he said unto the disciples, The days will come,
when ye shall desire to see one of the days of the Son

[1] Or, *in the midst of you.*

observation, *i. e.*, when men are looking for it. The coming of the kingdom of God will not be of such a character that men can see outward tokens of preparation for it, and determine when it is to come.

Ver. 21. **Lo, here! or, There!** Men have no right to point to anything as a proof of the speedy coming of this kingdom. They can never know the definite time, though they should ever pray: 'Thy kingdom come.'—**The kingdom of God is within you**, or, 'in the midst of you.' A future coming of the kingdom of God is referred to throughout, and it is implied that the second coming of Christ, *the King*, coincides with this coming of the kingdom. The marginal rendering seems preferable: the kingdom of God was already among them, for the King was present and working among them. This implies to a certain extent the other meaning: 'within you,' so far as its presence among them involved the personal duty of each one to reject or accept it in his heart. Some suppose the meaning to be: the kingdom of God is an internal, spiritual matter. But our Lord goes on to speak of this coming as an *external phenomenon*. The crowning objection is, that the words were spoken to the Pharisees, in whose hearts this kingdom *had no spiritual presence*. Godet thus combines the two: 'Humanity must be prepared for the new external and divine state of things by a spiritual work wrought in the depths of the heart; and it is this internal advent which Jesus thinks good to put first in relief before such interlocutors.'

Ver. 22. **Unto the disciples.** The Pharisees had probably withdrawn. In what follows there is no reference whatever to the destruction of Jerusalem, as in the later discourse. The one subject is the Lord's future coming, the sudden personal appearance of the Son of man. Some, to escape this view, maintain the groundless conjecture that Luke has inserted here a part of the discourse on the Mount of Olives, which referred to the destruction of Jerusalem.—**The days** (or simply, 'days') **will come** etc. The connection with the answer to the Pharisees is close. The kingdom has already begun, for the King, the Bridegroom, the Son of man, is here, but He will be taken away. From the answer to the Pharisees the disciples might have inferred, as they were wont to do, that our Lord would *now* establish a temporal kingdom on earth, but He discourages such false hopes.—**When ye shall desire**. They would have tribulation, which would make them long for Christ's presence.—**One of the days of the Son of man.** The future coming or presence of the Lord is meant, since it is implied that at that time He would be absent. They might also long for the

23 of man, and ye shall not see it. And they shall say to
you, Lo, there! Lo, here! go not away, nor follow
24 after *them:* for as the lightning, when it lighteneth out
of the one part under the heaven, shineth unto the
other part under heaven; so shall the Son of man be
25 [1]in his day. But first must he suffer many things and
26 be rejected of this generation. And as it came to pass
in the days of Noah, even so shall it be also in the

[1] Some ancient authorities omit *in his day.*

former days, for such intercourse with him as they were now enjoying. —**Shall not see it.** Because the hour had not yet come, because the Lord still asked for patient waiting.

Ver. 23. **And they shall say to you.** In this state of longing, they would be in danger of being deceived by false tokens; comp. chap. 21: 8; Matt. 24: 23–27. The same danger has always existed. —**Lo, there! Lo, here!** This is the correct reading. The reference is to the place of our Lord's Second Advent, about which (as well as the time) many busy themselves.

Ver. 24. **For as the lightning,** etc. Neither time nor place can be determined, for the coming will be sudden and universally perceived. The same thought is expressed by a similar figure in Matt. 24: 27; but that passage is not so striking in its form as this. 'Men do not run here and there to see a flash of lightning: it shines simultaneously on all points of the horizon. So the Lord will appear at the same moment to the view of all living. His appearances as the Risen One in the upper room, when closed, are the prelude of this last Advent. But if He is to return, He must go away, go away persecuted. This is the subject of ver. 25' (Godet).

Ver. 25. **But first must he suffer,** etc. Peculiar to Luke, and a proof that the discourse is put in its proper place. This prediction, however, gives no clue to the time and place of His coming, but cautions them against expecting a temporal kingdom and triumph now, since the sufferings of the King were first to come.—**Be rejected of this generation.** To be taken literally, as an intimation of the speedy rejection of our Lord. The verses which follow point to a virtual rejection by the world, to continue until His return.

Ver. 26. **And as it came to pass,** etc. In vers. 26–30 the continued unbelief and carelessness of the world in regard to the coming of the Son of man is illustrated. The disciples will so desire it, as to be open to error in regard to the speedy coming; but the world will, to the very last, be occupied with business and pleasure.—**In the days of Noah.** See Gen. 6 and 7, graphically summed up here, and as veritable history. Comp. Matt. 24: 37–39.

27 days of the Son of man. They ate, they drank, they
married, they were given in marriage, until the day
that Noah entered into the ark, and the flood came,
28 and destroyed them all. Likewise even as it came to
pass in the days of Lot; they ate, they drank, they
29 bought, they sold, they planted, they builded; but in
the day that Lot went out from Sodom it rained fire
and brimstone from heaven, and destroyed them all:
30 after the same manner shall it be in the day that the
31 Son of man is revealed. In that day, he which shall
be on the housetop, and his goods in the house, let him
not go down to take them away: and let him that is
32 in the field likewise not return back. Remember Lot's
33 wife. Whosoever shall seek to give his [1]life* shall
lose it: but whosoever shall lose *his* [1]*life* shall [2]preserve

[1] Or, *soul.* * Omit marg.—*Am. Com.* [2] Gr. *save it alive.*

Vers. 28–30. **In the days of Lot.** Comp. Gen. 19, the literal truthfulness of which passage is endorsed by our Lord in the vivid sketch He gives of the destruction of Sodom. This illustration is peculiar to Luke, and a further proof of his accuracy.

Ver. 31. **In that day.** This has no reference to the destruction of Jerusalem, as Matt. 24: 16–18, but to the future coming of the Messiah. 'In that day,' the same haste and abandonment of earthly possessions will be called for, which was required of Lot and his family (Gen. 19: 17). The catastrophe immediately preceding the coming of the Messiah, which is described in Matt. 24: 29–31 (comp. chap. 21: 34–36), is here referred to. How far an actual physical flight is implied cannot, of course, be determined.

Ver. 32. **Remember Lot's wife.** See Gen. 19: 29. Her crime was still paying attention to what had been left behind in Sodom, her punishment was destruction while apparently on the way to safety. She has become 'the type of earthly-mindedness and self-seeking.' This caution was appropriate to 'disciples,' since Lot's wife represents, not those entirely careless, but those who have taken a step towards salvation, and yet do not hold out in the hour of decisive trial.

Ver. 33. **Shall seek to gain,** etc. The thought is in general the same as in chap. 9: 24. The word 'life' is used in a double sense. The Am. Com. omit the marginal rendering 'soul;' for the reasons, see on chap. 9: 24. Some of the terms here used are peculiar to Luke. The reference to the coming of the Son of man and the trial which precede, has led to two views of this verse: (1.) The seeking to gain, takes place throughout the preceding life, and the loss at the final catastrophe.

34 it. I say unto you, In that night there shall be two
men on one bed; the one shall be taken, and the other
35 shall be left. There shall be two women grinding to-
gether; the one shall be taken, and the other shall be
37 left.[1] And they answering say unto him, Where,
Lord? And he said unto them, Where the body *is*,
thither will the [2]eagles also be gathered together.

[1] Some ancient authorities add ver. 36. *There shall be two men in the field; the one shall be taken, and the other shall be left.* [2] Or, *vultures.*

(2.) The seeking to gain, takes places at the catastrophe, and the loss at the decisive moment of the coming Christ. Matt. 10: 39, which refers to the whole previous life, favors the former view.—**Whosoever shall lose his life**, *i. e.*, shall not count his life dear to him in comparison with Christ.—**Will preserve**, or, 'quicken,' **it.** The word is derived from animal parturition, as if the events of that day were represented as the pangs of travail resulting in the new and glorious life of the believer. Comp. Matt. 24: 8. In this part of the verse, also, the reference to the whole preceding life seems more appropriate.

Ver. 34. **I say unto you.** Solemn introduction.—**In that night.** Night is the time of surprise and terror, and the return of the Lord had already been set forth figuratively as occurring at night (chap. 12: 35–39); but ver. 35 refers to the day-time.—**Two men on one bed.** Peculiar to Luke. Illustrating the *separation* of those previously closely associated together. Husband and wife are not referred to, however. There will be a separation between the faithful and the unfaithful, as well as a gathering of the elect out of the world. This illustration gives prominence to the former idea, the next to the latter.

Ver. 35. **Two women**, etc. The hand-mills then in use frequently required the labor of two women. Such mills are still seen in Palestine.

Ver. 36 is omitted by the best manuscript authorities, and was probably inserted from Matt. 24: 40. The presence of the verse in the Latin and Syriac versions justifies, however, the marginal note of the R. V.

Ver. 37. **Where, Lord?** The Pharisees had inquired in regard to the *time;* the disciples ask about the *place*, with special reference to the separation just spoken of. They did not understand its universality. The answer of our Lord: **where the body is**, etc., proclaims this universality. 'Men ask where these judgments fall, and the answer is that they fall wherever they are needed' (Plumptre). In Matt. 24: 28, we find precisely the same thought, 'carcass' being substituted for 'body.' There, however, a reference to the destruction of Jerusalem is probably included; here the second coming of Christ alone is spoken of. The principle is general. Various fanciful interpretations have been suggested.

CHAPTER 18: 1–4.

Two Parables Respecting Prayer.

18: 1 AND he spake a parable unto them to the end that
they ought always to pray, and not to faint; saying,
2 There was in a city a judge, which feared not God, and
3 regarded not man: and there was a widow in that city;
and she came oft unto him, saying, [1]Avenge me of
4 mine adversary. And he would not for a while: but
afterward he said within himself, Though I fear not

[1] Or, *Do me justice of*: and so in ver. 5, 7, 8.

Two Parables Respecting Prayer, vers. 1–14.

Peculiar to Luke. This paragraph belongs to the same period as the preceding one; the first parable has a close connection of thought with the predictions concerning the coming of the Son of man, while the second seems to have immediately followed. The two constitute, as it were, a complete whole. 'In order to end like the widow, one must have begun like the publican; and in order to act as recklessly of conscience as the Judge, one must have the heart of a Pharisee in his bosom' (Van Oosterzee). The first parable bears a resemblance to that of the unjust steward (16: 1–13), and like it was addressed to the disciples; the second to that of the prodigal son (15: 11–32), being also addressed to a wider circle.

Ver. 1. **Unto them**, *i. e.*, the disciples.—**To the end**, not in order that, but *to show*, **that they** (the disciples) **ought always to pray.** Comp. 1 Thess. 5: 17: 'Pray without ceasing.' The latter refers to the believer's prevailing frame of mind; this, to unwearied petition for the same object believed to be in accordance with God's will. It shows the conflict of prayer in the distressed and suffering disciple.—**Not to faint**, not to be discouraged. The danger of discouragement arises from the delay in receiving an answer, while the 'adversary' continues to harass.

Ver. 2. **In a city a judge.** The ordinary municipal judge, appointed in accordance with Deut. 16: 18.—**Which feared not God, and regarded not man.** The expression is not an uncommon designation of an unprincipled and reckless person. Religious motives and even social influences set no check to his selfish recklessness.

Ver. 3. **A widow in that city.** The Old Testament specially demanded judicial protection for widows. The suitor may represent the *Church*.—**Avenge me of my adversary.** The justice of her cause is implied throughout. She does more than ask for a decision in her favor, she demands protection and requital. The Church of Christ, persecuted for ages, should proffer this request to God alone.

Ver. 4. **For a while.** Not necessarily, for a long time.—**He said within himself**, etc. This soliloquy reveals the utterly abandoned character of the man: he was not ashamed of his own recklessness.

5 God, nor regard man; yet because this widow troubleth
me, I will avenge her, lest she [1]wear me out by her
6 continual coming.* And the Lord said, Hear what
7 [2]the unrighteous judge saith. And shall not God
avenge his elect, which cry to him day and night, and
8 he is long-suffering over them? I say unto you, that
he will avenge them speedily. Howbeit when the
Son of man cometh, shall he find [3]faith on the earth?

[1] Gr. *bruise.* * Or, *lest at last by her coming she wear me out.—Am. Com.*
[2] Gr. *the judge of unrighteousness.* [3] Or, *the faith.*

Ver. 5. **Because this widow troubleth me.** He is willing to give justice, though for a very unjust reason. Even from such a man *importunity* can gain its end; from her conduct hitherto he infers that she will persist and trouble him yet more.—**She . . . wear me out.** The literal meaning is: 'lest she smite me in the face,' beat my face black and blue. This is to be taken, not literally, but figuratively, as setting forth the troublesome effects of a woman's incessant demands, worrying into compliance one who feared not God and regarded not man. Our Lord drew His illustrations, not from ideal characters, but from people whom He saw about Him. The rendering of the Am. Com. is more in accordance with the exact force of the original, and places proper emphasis on the phrase 'at last;' 'continual' does not suggest the full meaning.

Ver. 6. **The unjust judge**, lit., 'the judge of unrighteousness.' This is emphatic, to lead to the conclusion in ver. 7.

Ver. 7. **And shall not God**, etc. Much more then, since God is not an unjust judge, since the widow is not a forsaken one, but His elect, will He hear importunate prayer. While this is applicable in a certain measure to every individual Christian, and to all bodies of Christians in every age, the main application is to the elect as a collective body, to the final release from her days of sorrow at the return of the Lord.—**Which cry to him day and night.** An exhortation to importunate prayer, as well as a prediction that God's elect will not fail to offer it.—**And he is long-suffering over them.** This may be interpreted in several ways. (1) Though He is long-suffering (towards their enemies) on their behalf, or in their case. (2) And He is long-suffering toward them (*i. e.*, His elect). (3) As a separate question: Is He wont to delay in their case? The first seems preferable. The second only repeats the former part of the verse; and the last seems inappropriate, since it denies the delay which our Lord assumes. 'Them' refers to the elect; but 'long-suffering,' in the Bible, usually refers to a withholding of punishment.

Ver. 8. **I say unto you.** Our Lord answers His own question.—**He will avenge them speedily.** Not suddenly, but quickly. If ver. 7 be explained: Is it His way to delay in their case? then this is

9 And he spake also this parable unto certain which
trusted in themselves that they were righteous, and
10 set [1]all others at nought: Two men went up into the
temple to pray; the one a Pharisee, and the other a
11 publican. The Pharisee stood and prayed thus with
himself, God, I thank thee, that I am not as the rest

[1] Gr. *the rest.*

the expected negative reply. But the avenging belongs to the coming of the Son of man, which is still future after eighteen centuries. However long delayed in man's estimation, the day of the Lord will 'quickly' come, as God regards it. Both ideas are ever conjoined in the New Testament to combine the lessons of patience and hope.—**When the Son of man cometh.** The second coming of Christ is evidently meant.—**Shall he find faith on the earth?** The marginal rendering of the R. V., 'the faith,' is literal. But it should not be understood as referring to an objective creed. Nor is it implied that there will be no faith at that time, but only that it is doubtful whether the faith spoken of will continue until that time. What faith does our Lord mean? If He means saving faith in Himself, then the question points not only to the speedy falling away of many who heard Him then, but also to the great apostacy which will precede His coming (2 Thess. 2: 3). But it is more probable that He refers to the kind of faith set forth in the parable: faith which endures in importunate prayer. The question then implies that the trials of the faith and patience of the Church during the Lord's delay will be so great as to make it doubtful whether such importunity for the Lord's return will be the rule in the day of His appearing. This view does not encourage the over-gloomy view that the day of Christ's triumph will be when His people have become very few in number. On the other hand, it agrees with the representations repeatedly made, that the coming will be an unexpected one even to real believers. The special form of faith which will be lacking is faith in the return of the Lord as evidenced by importunate prayer for the hastening of that event.

Ver. 9. **This parable.** The parable consists in this, that the two persons represent two classes.—**Unto certain.** To them, not concerning them, hence they were probably not Pharisees.—**Which trusted in themselves . . . . and set all others at nought.** They were Pharisaical at heart, though not belonging to that party. They represent a numerous class. The setting the rest at nought is a consequence of self-righteousness.

Ver. 10. **Two men went up into the temple to pray.** The temple was on an elevation. Since the Passover was approaching, and some of His hearers were probably on their way to Jerusalem to worship in the temple, the reference is very apt.

Ver. 11. **The Pharisee stood.** The publican also stood; but

of men, extortioners, unjust, adulterers, or even as this
12 publican. I fast twice in the week; I give tithes of
13 all that I get. But the publican, standing afar off,
would not lift up so much as his eyes unto heaven,
but smote his breast, saying, God, [1]be merciful to me

[1] Or, *be propitiated.*

the word here used implies that the Pharisee took a position of confidence, a conspicuous one at all events (comp. Matt. 6: 5).—**Prayed thus with himself,** *i. e.*, to himself, not orally, since he would hardly venture to speak thus. But the phrase doubtless alludes to the fact that his prayer was not really a communing with God, but a communing with himself.—**God, I thank thee.** He did not thank God, but boasted. It is possible to thank God for what we do and become more than others (1 Cor. 15: 9, 10); but such a thanksgiving springs out of the most profound humility.—**Not as the rest of men.** Self-righteousness sets at nought, not 'others,' but 'the rest of men;' as if no one else could be so acceptable to God. The Pharisee then subdivides the rest of men into classes: **extortioners, unjust** (in the restricted sense of those who act unjustly, illegally), **adulterers** (to be taken literally), **or even as this publican.** 'Even' is contemptuous; it does not imply that he considered the publican as less unworthy than the other classes. The thanksgiving was not for freedom from these sins, but for his superiority to sinners; and he introduces the concrete and actual sinner (the publican).

Ver. 12. **I fast twice in the week.** His acts, he affirms, surpass the requirements of God's law. But one fast was commanded in the law, namely, on the great day of atonement (Lev. 16: 29; Num. 29: 7). These were therefore private fasts. Mondays and Thursdays were the usual fast days.—**I give tithes of all that I get;** not of what he possessed, but of what he gained. The law required tithes only of the fruits of the field, flocks, and herds (Lev. 27: 30; Num. 18: 21; Deut. 14: 22; comp. however, Gen. 14: 20; 28: 22). This gain, he felt, was due to his own prudence, and yet he says, I give God more than He claims in the law. It is easier to see the folly of the Pharisee's prayer than to cease offering it ourselves.

Ver. 13. **Standing.** Simply standing, not putting himself into an attitude or position.—**Afar off.** Probably, from the sanctuary, thus indicating his humility before God. Possibly, too, from the Pharisee, thus indicating that he did not deem himself as other men, but morally below them. Still he was not thinking much of others; the matter was between him and God alone.—**Would not lift up,** etc. This hints that the Pharisee had done so, doubtless lifting up his hands also, as was the custom.—**Smote upon his breast.** The usual gesture of sorrow.—**God be merciful,** or, 'be propitiated,' addressed to God, not an ejaculation.—**To me a sinner.** Lit., 'the sinner.' There is

14 [1]a sinner. I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

CHAPTER 18: 15–17.

Our Lord Blesses Babes.

15 And they brought* unto him also their babes, that he should touch them: but when the disciples saw it,

[1] Or, *the sinner.* * For *brought* read *were bringing.*—*Am. Com.*

no comparison with others. He thinks of himself as though he were the great and only sinner. As the Pharisee proudly gave thanks, the publican humbly petitions, and for the one thing he most needs. How God can be merciful to sinners is not declared here, since Christ had not yet died for sinners. This petition is the only one a sinner can offer or may offer, but it may and can be answered only for Christ's sake.

Ver. 14. **I say unto you.** Solemn application.—**This man,** the publican, **went down to his house,** returned home, **justified,** *i. e.*, accepted by God as righteous, in the very sense in which Paul uses the word in his Epistles, that to the Romans being an extended commentary on this statement. Our Lord implies that the publican's prayer was answered, that God was merciful to this sinner, and this is precisely what is meant by justification, namely, God's forgiving our sins and accepting us as righteous.—**Rather than the other.** Our Lord is very forbearing in His judgment on the Pharisee. But He certainly means that the latter was not justified, for he had not asked for this.—**For.** A general statement, often repeated by our Lord (chap. 14: 11; Matt. 23: 12), gives the reason for what had been said of the two men. —**Every one that exalteth himself,** as this Pharisee did in his self-righteousness, **shall be humbled,** by God, who does not justify such: **but he that humbleth himself,** as the publican did, **shall be exalted,** by God, who hears and answers the prayer. That answer was justification; hence, on the great principle so often set forth, the publican went down to his house justified rather than the other. The Pharisee, though previously a more moral man than the other, failed to be justified, not *because he was more moral,* but because he was self-righteous; the publican, the worse man of the two, was justified, not because *he was worse,* but because he was a humble penitent. Of the future course of the two men our Lord has no occasion to speak; but Christ came to make men really holy, as well as to provide for their justification; the one being indissolubly connected with the other. Hence the future of such a one as this publican is not uncertain.

Our Lord Blesses Babes, vers. 15–17.

Parallel passages: Matt. 19: 13–15; Mark 10: 13–16. From this point on Luke's ac-

16 they rebuked them. But Jesus called them unto him, saying, Suffer the little children to come unto me, and forbid them not: for of such is* the kingdom of God.
17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

* For *of such is* read *to such belongeth.—Am. Com.*

count is strictly parallel with those of Matthew and Mark. He does not, however, mention the locality (Peræa). There is often a remarkable verbal agreement with the account of Mark. The conversation about divorce, with which Matthew (19: 1–12) and Mark (10: 2–12) begin their account of the Peræan discourses, is omitted here.

Ver. 15. **They brought (were bringing).** That the parents are meant appears from the more exact phrase Luke uses: **also** (or, 'even') **their babes should touch them.** Matthew: 'lay his hands on them, and pray.' As Jesus healed by the laying-on of hands, this was a recognition of His power to bless the children, and also of their *need* of such a blessing.—**When the disciples saw it, they rebuked them.** We learn from the other accounts that they had been engaged in an interesting discussion about marriage, and they did not wish to be interrupted. It has often happened since then that theories about household relations have interfered between little children and Jesus their Saviour. Mark mentions the great displeasure of our Lord at this conduct of the disciples.

Ver. 16. **Called them unto him.** He called the infants, but they could only obey when brought by their parents. This point is significant.—**Suffer the little children.** 'The' occurs in all the accounts (the A. V. omits it here), pointing to children as a class. 'Suffer' indicates that believing parents would naturally desire to bring their children.—**Forbid them not.** Referring to what the disciples had done; too many have repeated their mistake.—**For of such is (to such belongeth) the kingdom of God.** A plain intimation that children may be Christians, and that heaven is full of such. Probably a majority of the redeemed are taken home to Christ in infancy. But Matt. 18, and ver. 17 here, point to a wider application. Actual children are in the kingdom; but all in it are of a childlike spirit. So that only to 'such,' whether in years or spirit, 'belongeth the kingdom of God.' See further on Mark 10: 14.

Ver. 17. **Whosoever shall not receive,** etc. So Mark, but Matthew inserts it elsewhere, in answer to a question as to who should be greatest in the kingdom of heaven. Here the application differs but slightly, since the disciples were now rebuked for conduct which implied that they thought themselves greater in the kingdom than the babes who had been brought.—**As a little child.** The point of likeness is not innocence, but humble dependence (compare Matt. 18: 4).

Chapter 18: 18–30.

The Rich Ruler, and the Discourse on Riches.

18 And a certain ruler asked him, saying, Good [1]Mas-
19 ter, what shall I do to inherit eternal life? And Jesus
said unto him, Why callest thou me good? none is
20 good, save one, *even* God. Thou knowest the com-
mandments, Do not commit adultery, Do not kill, Do
not steal, Do not bear false witness, Honour thy father

[1] Or, *Teacher.*

—**Shall in no wise enter therein.** This disposition is therefore essential. The parable of the publican emphasized the penitence of those whom the Lord receives; this points out the trustful dependence of those who receive the Lord. They are but two sides of the same thing. Mark (10: 16) tells us how our Lord received the children: 'He took them in His arms and blessed them, laying His hands upon them.'

The Rich Ruler, and the Discourse on Riches, vers. 18–30.

Parallel passages: Matt. 19: 16–30; Mark 10: 17–30. The narrative of Luke closely resembles that of Mark, but is briefer. 'Scarcely do the children retire from the hallowed scene, when a rich young man enters, who, only for the reason that he is lacking in childlike humility, does not find the entrance to the kingdom of heaven' (Van Oosterzee).

Ver. 18. **A certain ruler.** Peculiar to Luke. Matthew tells us he was a young man, and Mark that he ran to Jesus. He is not to be confounded with the lawyer (chap. 10: 25), who asked the same question, nor with the other lawyer who questioned our Lord in the temple (Matt. 22: 35–40).—**Good Master, what shall I do?** So Mark; but the correct text in Matthew is: 'Master, what good thing,' etc. Farrar finds in the address a tone of patronage. On the question, comp. chap. 10: 25, etc.

Ver. 19. **Why callest thou me good?** etc. Comp. the variation in Matt. 19: 17. Here, as in Mark, the answer is addressed to one side of the ruler's mistake. But he was wrong as to both the nature of goodness and the nature of God; otherwise he could not have thought of earning eternal life. Our Lord would lead him up to a better conception. 'To take the law in thorough earnest, is the true way to come to Christ' (Gess). The whole answer is against every notion that Christ's religion is merely philanthropy: it does nothing for us, if it does not lead us in faith to a personal God as the supreme good.

Ver. 20. **Thou knowest the commandments,** etc. Matthew is fuller here. The order of Luke in specifying the commandments, is

21 and mother. And he said, All these things have I
22 observed from my youth up. And when Jesus heard
it, he said unto him, One thing thou lackest yet: sell
all that thou hast, and distribute unto the poor, and
thou shalt have treasure in heaven: and come, follow
23 me. But when he heard these things, he became ex-
24 ceeding sorrowful; for he was very rich. And Jesus
seeing him said, How hardly shall they that have riches
25 enter into the kingdom of God! For it is easier for a
camel to enter in through a needle's eye, than for a

peculiar. The second table is selected, since our Lord would meet the young man on his own ground, and show him that duties to men are not fully met, except under the impulse of supreme devotion to God, which is now expressed in following Christ (ver. 22).

Ver. 21. **All these things**, etc. 'He had come seeking some great thing to satisfy his lofty aspirations after eternal life. He finds himself re-taught the lessons of childhood, sent back as it were to a lower form in the school of holiness' (Plumptre).

Ver. 22. **And when Jesus heard it.** Here Mark gives a graphic touch: 'And Jesus looking upon him loved him.'—**One thing thou lackest yet.** Judged from his own point of view, one duty was as yet undone. Our Lord proposes this as a test, to show that the entire obedience was imperfect.—**Sell all that thou hast.** In his case wealth was the hindrance; in another case it might be something else. All we have belongs to Christ, and we hold it aright only when it is subordinate to Him. Hence the command is not literally applicable to all. The gospel is here put in legal form to reach the legalistic young man's conscience.—**Distribute unto the poor, and thou shalt have treasure in heaven.** That eternal life is not *bought* by a literal obedience to this precept, appears from 1 Cor. 13: 3.—**Come, follow me.** The final test: Christ ought to be supreme, and if He is supreme we will leave all, if necessary, to follow Him.

Ver. 23.—**He became exceeding sorrowful; for he was very rich.** Mark is more graphic. 'His countenance fell . . . and he went away sorrowful.' He saw the hindrance, but was unwilling to remove it. He kept hold on his wealth and left Christ, as many a lovely young man has done.

Ver. 24. **How hardly**, *i. e.*, 'with what difficulty.'—**They that have riches**, etc. The account of Mark shows that this means those 'that trust in riches,' but possession readily leads to such trust; the strong desire for wealth is already a trusting in riches.

Ver. 25. **For it is easier for a camel**, etc. A strong expression for impossibility. Evidently it was thus understood by the disciples (vers. 26, 27). Nothing is gained by explaining **a needle's eye**

26 rich man to enter into the kingdom of God. And
27 they that heard it said, Then who can be saved? But
he said, The things which are impossible with men are
28 possible with God. And Peter said, Lo, we have left
29 [1]our own, and followed thee. And he said unto them,
Verily I say unto you, There is no man that hath left
house, or wife, or brethren, or parents, or children, for
30 the kingdom of God's sake, who shall not receive mani-
fold more in this time, and in the [2]world to come eter-
nal life.

[1] Or, *our own* homes. [2] Or, *age*.

as meaning the narrow gate for foot-passengers, at the side of the larger gates of Eastern cities.

Ver. 26. **Then who can be saved?** The change of order in the R. V. represents a peculiarity of the Greek, which is literally: 'and who can be saved?' 'Here once more we catch the echo of sighing despair caused in the minds of the still immature Apostles by some of our Lord's harder sayings' (Farrar).

Ver. 27. **The things which are impossible with men**, etc. Hence God's grace can save a rich man despite the peculiar difficulty, for God's grace is needed to save any man. 'Thus Jesus in the twinkling of an eye lifts the minds of his hearers from human works, of which alone the young man was thinking, to that divine work of radical regeneration which proceeds from the One who alone is good, and of which Jesus is alone the instrument' (Godet). The lesson is: Trust in Almighty God, not in uncertain riches.

Ver. 28. **Lo, we have left our own, and followed thee.** The form Luke gives is peculiar, but the thought is the same, namely, 'Have we stood the test? What shall we have?' There was probably in the mind of Peter an expectation of pre-eminence; comp. the parable which follows in Matt. 20: 1–16.

Ver. 29. **There is no man that hath left**, etc. Luke's report has some peculiarities. There is no mention of 'lands;' **wife** occurs only here, though some authorities insert it in the parallel passages.— **Or parents.** This is peculiar to Luke, as is also the phrase: **for the kingdom of God's sake.** There are variations in the order, but the text followed by the R. V. is well supported. This motive is not hope of ultimate reward, but self-denial for Christ's sake.

Ver. 30. **Who shall not receive** (a stronger word than in the parallel accounts), etc. Mark is most full in his report of this promise, but Matthew (19: 28) inserts another specific promise to the Twelve.— **Manifold more.** Matthew and Mark: 'a hundred fold.' The spiritual fellowship and possessions of self-denying Christians are indeed 'manifold more in this time' than all the earthly ties and goods they

Chapter 18: 31–34.

The Fuller Prediction of our Lord's Passion.

31 And he took unto him the twelve, and said unto them,
Behold, we go up to Jerusalem, and all the things that
are written [1]by the prophets shall be accomplished
32 unto the Son of man. For he shall be delivered up
unto the Gentiles, and shall be mocked, and shamefully
33 entreated, and spit upon: and they shall scourge and
34 kill him: and the third day he shall rise again. And
they understood none of these things; and this saying
was hid from them, and they perceived not the things
that were said.

[1] Or, *through*.

can relinquish. The promise has been made good 'in this time,' where its fulfilment can be demonstrated. There can be no doubt that the latter part will as certainly be made good.

The Fuller Prediction of our Lord's Passion, vers. 31–34.

Parallel passages: Matt. 20: 17–19; Mark 10: 32–34. The latter Evangelist gives a graphic picture of the scene, when our Lord uttered this 'third' prophecy of His death. In all three accounts this conversation marks the final journeying to Jerusalem. The reference to the prophets in ver. 31 and the whole of ver. 34 are peculiar to Luke. He omits any mention of the betrayal, which is distinctly announced by Matthew and implied in Mark's account. Some harmonists place the raising of Lazarus between this paragraph and the preceding one; but it seems better to regard the narrative as continuous from chap. 17: 20 onward.

Ver. 31. **And he took unto him the twelve.** Comp. Mark 10: 32. The Twelve were amazed; the others were afraid. 'Then it was that He beckoned them to Him, and revealed the crowning circumstances of horror respecting His death' (Farrar).—**We go up to Jerusalem.** An important point, mentioned in all the accounts. It was the final journey to that city.—**All the things that are written**, etc. Peculiar to Luke; comp. the prominence given to this fulfilment in chap. 24: 27, 44, 45.—**Unto the Son of man.** The R. V. gives the correct sense; this phrase is connected with 'accomplished,' not with 'written,' ver. 32.—**Delivered up unto the Gentiles.** Here Matthew and Mark mention the agency of the Jewish rulers. The details are otherwise much the same as in the other accounts, but Luke inserts the phrase: **shamefully entreated.**

Ver. 33. **Kill him.** Matthew: 'to crucify Him.'—**And the third day.** This prediction is omitted in chap. 9: 44, but added by the other Evangelists in each case. Mark, however, always has the form: 'after three days.'

Ver. 34. **And they understood none of these things.** Pecu-

Chapter 18: 35–43.

The Healing of a Blind Man near Jericho.

35 And it came to pass, as he drew nigh unto Jericho, a certain blind man sat by the way side begging:
36 and hearing a multitude going by, he inquired what
37 this meant. And they told him, that Jesus of Naza-

liar to Luke; Matthew and Mark, however, give a proof of the same fact in their account of the request of the sons of Zebedee immediately after (Matt. 20: 20–28; Mark 10: 35–45). The Twelve understood the words, but what was predicted they did not understand.—**Hid from them.** The cause of their not understanding was this hiding, which was due to their own dullness of spiritual perception, though in another view God's agency is implied. Their spiritual blindness is emphasized by the connection with the healing of blind Bartimæus.

The Healing of a Blind Man near Jericho, vers. 35–43.

Parallel passages: Matt. 20: 29–34; Mark 10: 46–52. The former Evangelist mentions two blind men, the latter but one, giving his name. Both insert the ambitious request of Salome and her two sons. Luke's account agrees more closely with that of Mark; but there is one important point of difference. Luke says: 'as He drew nigh unto Jericho,' but Mark: 'and they come to Jericho: and as He went from Jericho' (Matthew only: 'as they went out from Jericho'). It seems unlikely that there were two distinct miracles, and quite as improbable that this one occurred after the events recorded in chap. 19: 1–27 (see ver. 28 of that chapter). We accept the explanation, that the miracle took place during an excursion from Jericho to some place in the neighborhood (probably as they went out); that on the return to Jericho the events of the next chapter occurred. At Jericho our Lord would meet many of His Galilean followers on the way to the Passover. Hence a brief stay in that city is the more probable. On the situation of the city, comp the parallel passages, and chap. 10: 29. As there were two different sites, the ancient one and that occupied in the time of Christ (see Schaff's *Bible Dict.*, p. 430), some have supposed that Luke refers to one, and Matthew and Mark to the other.

Ver. 35. **As he drew nigh unto Jericho.** See above.—**A certain blind man**, etc. Mark (correct reading): 'The son of Timæus, Bartimæus, a blind beggar, was sitting by the way-side.' The variations in form are characteristic, and point to the independence of the Evangelists.

Ver. 36. **And hearing a multitude going by.** Here again the independence of Luke is evident. 'Going by' is more exact than 'passing by' (A. V.); comp. ver. 37, where a different verb occurs.—**What this meant.** Peculiar to Luke.

Ver. 37. **And they told him.** Luke is here more detailed; but the thought occurs in all the accounts.

38 reth passeth by. And he cried, saying, Jesus, thou
39 son of David, have mercy on me. And they that went
before rebuked him, that he should hold his peace:
but he cried out the more a great deal, Thou son of
40 David, have mercy on me. And Jesus stood, and
commanded him to be brought unto him: and when
41 he was come near, he asked him, What wilt thou that
I should do unto thee? And he said, Lord, that I
42 may receive my sight. And Jesus said unto him,
Receive thy sight: thy faith hath [1]made thee whole.
43 And immediately he received his sight, and followed
him, glorifying God: and all the people, when they
saw it, gave praise unto God.

[1] Or, *saved thee.*

Ver. 38. **Cried, saying, Jesus, thou son of David,** etc. Undoubtedly a recognition of Jesus as the Messiah.—**Have mercy on me.** The Greek form has been incorporated into many liturgies.

Ver. 39. **And they that went before rebuked him,** etc. Not for what he cried, but for the 'presumption on the part of a beggar in thus stopping the progress of so exalted a personage' (Godet). The crowd in advance reproved the blind man, indicating that our Lord had not yet passed by; peculiar to Luke. The continued crying out is mentioned by all three Evangelists.

Ver. 40. **And Jesus stood,** etc. The command is given, though in different form in all the accounts; Mark, however, is most graphic in the subsequent details: 'Be of good cheer; rise, he calleth thee. And he, casting away his garment, sprang up, and came to Jesus.'

Ver. 41. **What wilt thou,** etc. 'With a majesty truly royal, Jesus seems to open up to the beggar the treasures of Divine power' (Godet).

Ver. 42. **Thy faith hath made thee whole.** In Mark the A. V. has this rendering, with the margin 'saved thee.' Spiritual healing is implied, but not necessarily expressed.

Ver. 43. **And immediately he received his sight, and followed him.** So Matthew and Mark in different terms.—**Glorifying God,** etc. 'The account of the effect of the miracle on the blind man himself, and on the people, is peculiar to St. Luke, and seems to belong to the class of phenomena which he loved to study (chaps. 5: 25, 26; 7: 16; Acts 3: 8; 14: 10, 11).' Plumptre. The spiritual experience of multitudes is set forth in this miracle of bodily healing.

Chapter 19: 1–10.

Zacchæus the Publican.

19: 1 And he entered and was passing through Jericho.
2 And behold, a man called by name Zacchæus; and he
3 was a chief publican, and he was rich. And he sought
to see Jesus who he was; and could not for the crowd,
4 because he was little of stature. And he ran on before,
and climbed up into a sycomore tree to see him: for he

Zacchæus the Publican, vers. 1–10.

The incident is peculiar to Luke, and is a proof of independence. 'The fundamental idea of Luke's Gospel demanded that the favor shown to the rich publican should not be omitted. Matthew and Mark are so intent upon depicting the great procession to the feast in its unity, that they cannot linger upon another episode, such as that of Zacchæus, in addition to the healing of the blind man. Matthew indeed, being himself a publican, might hesitate through modesty to record prominently so many instances of favor shown to the publicans; and Mark, writing chiefly for Roman Christians, would probably prefer to omit a new remembrance of the embittered hatred which subsisted between the Jews and the Romans' (Lange). The time was probably *Friday*, the eighth day of the Jewish month Nisan, one week before the crucifixion. See further on ver. 29. There seems to have been no considerable interval of time between this event and the public entry into Jerusalem.

Ver. 1. **And he.** The A. V. supplies 'Jesus.'—**Was passing through Jericho.** He had not yet passed entirely through, when He met Zacchæus. Hence it is not necessary to suppose that the house of Zacchæus was outside the city, on the way to Jerusalem.

Ver. 2. **Zacchæus.** The name is the Hebrew word meaning 'pure,' with a Greek ending attached to it. He was therefore of Jewish origin (comp. ver. 9).—**A chief publican.** Probably the superintendent of the ordinary tax-gatherers. The practice of farming out the revenues to the Roman knights encouraged extortion. Zacchæus was probably the chief agent of the person who held the privilege from the government. Jericho would yield considerable revenue, both from the balsam produced in the neighborhood, and from the important traffic which existed between Perræa and Judæa.—**And he was rich.** One in his position would naturally amass wealth, however doubtful the honesty of the gains. The fact is mentioned, not because it is remarkable, but to prepare the way for the language of ver. 8.

Ver. 3. **Who he was**, or, 'which (among the crowd) was He.' His curiosity alone is mentioned here; but some better motive, however ill-defined to himself, undoubtedly influenced him.—**Could not for the crowd.** He had tried, but failed because of the crowd, his stature making it necessary to get very near in order to see.

Ver. 4. **Ran on before.** An evidence of great desire, especially

5 was to pass that way. And when Jesus came to the
place, he looked up, and said unto him, Zacchæus,
make haste, and come down; for to-day I must abide
6 at thy house. And he made haste, and came down,
7 and received him joyfully. And when they saw it,
they all murmured, saying, He is gone in to lodge

in a man of wealth.—**A sycomore tree.** The R. V. gives the correct spelling. In the Amer. Bible Society editions 'sycamore' is substituted. Our sycamore-tree is not at all like the one here referred to. It was the Egyptian fig-tree, and is called sycomore, which means 'fig-mulberry,' because its leaf was like that of the mulberry. The 'sycamine tree' (chap. 17: 6) was a mulberry, though some identify that with the sycamore. As this tree has low, horizontal branches, it would be easy to climb. 'The fruit is, according to the accounts of travellers, pleasant and well-tasting. But here the sycomore bears a fruit of the noblest and rarest kind, which is to ripen for the refreshment of Jesus' (Van Oosterzee).—**Was to pass that way.** This shows that it was known which way Jesus would take. Hence the strong probability that He was on the direct way to Jerusalem.

Ver. 5. **Looked up, and said.** The correct reading brings out more strikingly the recognition of Zacchæus by our Lord. The knowledge of his name is less remarkable than the knowledge of his heart. Previous acquaintance is out of the question (comp. ver. 3). Some suppose that the man well-known in Jericho was seen by the crowd in this singular position, and his name being passed from mouth to mouth, sometimes with scorn and dislike, sometimes with merriment, was heard by our Lord. This inserts largely into the simple narrative, only to belittle it.—**To-day,** etc. Possibly over night; but it is more likely that it was to be a mid-day rest, and that in the afternoon (Friday, as we think) our Lord passed to the neighborhood of Bethany, where He supped in the house of Simon the leper after sunset on Saturday. The distance was not too great for an afternoon's walk.—**I must.** In our Lord's life, especially in this part so fully detailed, every event was ordered according to a Divine plan. This rest in Jericho served to fix the time of other events, such as the supper in Bethany, the entrance into Jerusalem (on the day when the Paschal Lamb was set apart for sacrifice), etc. Besides this, there was a moral necessity of love constraining Him to stop in Jericho, to seek and save this publican, who had shown spiritual longings. He paused to show mercy, even while on the way to His greatest work of mercy. Yet these two thoughts are but two sides of the same truth. All events work out God's purpose; but His purpose is to save sinners.

Ver. 6. **Joyfully.** The curiosity was not a vain one; the presence and words of our Lord had wrought their appropriate effect.

Ver. 7. **They all murmured.** Scarcely the disciples, but the

8 with a man that is a sinner. And Zacchæus stood,
and said unto the Lord, Behold, Lord, the half of my
goods I give to the poor; and if I have wrongfully
9 exacted aught of any man, I restore fourfold. And
Jesus said unto him, To-day is salvation come to this
house, forasmuch as he also is a son of Abraham.
10 For the Son of man came to seek and to save that
which was lost.

crowd of Jews, among whom doubtless were many priests, since Jericho was a priestly city.—**To lodge.** Not necessarily to remain over night. The same word occurs in this sense in John 1: 39; but the time of day is there specified, to show that it has that meaning.—**A sinner.** Zacchæus, as a publican, would be thus termed, whatever his character had been. Especially in a priestly city like Jericho would the chief publican be an object of scorn. But his own confession (ver. 8) implies that he deserved the name.

Ver. 8. **And Zacchæus stood.** The same word as in chap. 18: 11. Here it implies that he came forward and took a stand, in a formal way, with joyful decision. This probably took place shortly after our Lord had entered the house.—**The half of my goods I give to the poor.** It is improbable that Zacchæus had already done so; this is the announcement of his purpose.—**And if I have,** etc. This does not imply uncertainty, but is a milder form of saying 'whatever I have,' etc.—**Wrongfully exacted.** The word is derived from that equivalent to 'sycophant.'—**I restore fourfold.** Restitution from double to fivefold was commanded in the case of theft (Ex. 22: 1–7); hence this is, by implication, a confession of theft.

Ver. 9. **Salvation,** in the fullest sense.—**Forasmuch as** (the older editions of the A. V. read: 'forsomuch as'). The reason salvation had come was that **he also,** as well as the other Jews, who despised him as a sinner (ver. 7), was **a son of Abraham,** having now availed himself of his rights as a Jew in thus receiving the Lord. The promised restitution did not bring salvation. Nor was he a Gentile who became by repentance 'a son of Abraham;' had he been a Gentile, mention would have been made of it in the hostile murmurs (ver. 7).

Ver. 10. **For.** Here our Lord lays down the general principle which governed His life and work. He thus answers the murmur of ver. 7, as he had done on a previous occasion (chap. 15: 2); putting into a formal statement what he had then taught by parables. (The best authorities omit Matt. 18: 11, which corresponds with this verse.) —**To seek,** as a shepherd, comp. chap. 15: 4. It was 'the lost sheep of the house of Israel' to whom the Lord was (Matt. 15: 24). Zacchæus was one of these, and acknowledging himself as such, received the Master who was seeking him. Salvation came where Christ

Chapter 19: 11–28.

The Parable of the Pounds.

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and *because* they supposed that the kingdom of God was immediately

came, to 'a man that is a sinner' (ver. 9). The man received it by receiving Christ, not by purchasing it with promised restitution. Yet his reception of Christ could only be genuine, could only be proved to be 'of faith,' by such open declaration of his new purpose. We may, with safety, affirm that the Master who brought salvation to his house, enabled him to carry out his resolve.

The Parable of the Pounds, vers. 11–28.

The parable resembles that of the Talents (Matt. 25: 14–30) sufficiently to make the careless reader confound the two, but the distinction between them is marked, and the theory which identifies them is inconsistent with the trustworthiness of the Evangelists as witnesses to our Lord's words. The parable of the Talents (which is the more complicated one) was spoken to four disciples on the Mount of Olives, late on the Tuesday before the crucifixion; the parable of the Pounds, to a mixed audience at Jericho (probably in the house of Zacchæus), a week before the crucifixion. The purpose was different. In the other parable, the disciples were admonished to be ready for the return of their Lord; in this, the purpose is to warn the multitudes against the expectation of the speedy coming of a temporal kingdom of God, while it admonishes the disciples to patience during the long interval before His return as King. It thus appears that the main lessons in the two cases are complementary, *not identical*. The details are also various: in the other parable, each servant received according to his ability; here, the trust is the same; there, but three servants are named; here, ten are spoken of, though but three are introduced in the final scene. The reason for the absence of the master is not the same: in the other case, a man of wealth travels into another country; in this, a nobleman goes to receive a kingdom. While the commendation is much the same in both cases, the reward in this parable is royal (authority over cities). The condemnation of the wicked servant is not given in the same terms, while the final judgment of the enemies of the king is peculiar to this parable, as is also the previous hostility of these citizens. Other minor points of difference will be noticed below. The R. V. fairly reproduces the points of difference and agreement in the original.

Ver. 11. **Heard these things**, *i. e.*, the conversation with Zacchæus. The parable was probably spoken in the house, from the open room looking into the court, where a good part of the multitude that had followed Him (ver. 3), had doubtless remained and murmured (ver. 7). To them the parable was addressed.—**Added.** To the conversation with Zacchæus.—**Nigh unto Jerusalem.** The distance was about fifteen English miles.—**And because they supposed**, *i. e.*, the multitude, although the disciples were included, since they were not

12 to appear. He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom,
13 and to return. And he called ten [1]servants of his, and gave them ten [2]pounds, and said unto them, Trade ye
14 *herewith* till I come. But his citizens hated him, and sent an ambassage after him, saying, We will not that

[1] Gr. *bondservants.*
[2] *Mina*, here translated a pound, is equal to one hundred drachmas. See ch. 15: 8.

yet cured of their carnal hopes. The second 'because' has no equivalent in the original. The nearness to Jerusalem was the ground of the supposition.—**That the kingdom of God was immediately to appear.** This public journey to Jerusalem, attended by so many miracles and impressive discourses, was regarded as introductory to a Messianic kingdom of temporal splendor. Jerusalem was so near, that this was immediately expected; the more since our Lord had just spoken of the actual coming of the Son of man (ver. 10). The parable was designed to controvert the idea that the glory of the Messianic kingdom would appear at once, without a previous separation of the Master from His servants, to whom He would return as King.

Ver. 12. **Therefore**, with this purpose, in view of this improper expectation.—**A certain nobleman.** Literally, 'a certain man well-born.' He represents the Lord Jesus; an indirect intimation of His kingly descent and dignity.—**Went into a far country**, etc. The journey was to the residence of the supreme authority. Archelaus, who had built a magnificent royal palace at Jericho, had made such a journey to Rome. The Lord was to go to heaven, the home of God; in the moral sense, 'a far country.'—**To return**, *i. e.*, to the kingdom, situated where the nobleman had resided. Our Lord will certainly 'return.'

Ver. 13. **Ten servants of his.** The number is given here, but not in the other parable; comp. the *ten* virgins, Matt. 25: 1.—**Ten pounds**, or, 'minæ.' To each one; not to each 'according to his several ability' (Matt. 25: 5). In the other case the man is represented as committing his whole property to his servants; here the sums are 'very little' (ver. 17). The Attic mina, which is probably meant, was the sixtieth part of a talent, and = $15–$17. The Hebrew mina was even smaller. The small sum was to test the servants, hence each received the same. The pound may represent, either the grace of salvation granted to each believer, or the *official* gift which is the same. The former is perhaps preferable. The 'talents,' however, represent spiritual gifts, which vary in degree.—**Trade ye herewith till I come**, *i. e.*, while I go and return. The A. V. is altogether misleading here. The certainty of the return is emphasized as a motive to faithfulness, even where the delay is predicted.

Ver. 14. **But his citizens.** His fellow-citizens. Peculiar to this form

15 this man reign over us. And it came to pass, when
he was come back again, having received the kingdom,
that he commanded these [1]servants, unto whom he had
given the money, to be called to him, that he might
16 know what they had gained by trading. And the first
came before him, saying, Lord, thy pound hath made
17 ten pounds more. And he said unto him, Well done,
thou good [2]servant: because thou wast found faithful
in a very little, have thou authority over ten cities.

[1] Gr. *bondservants.* [2] Gr. *bondservant.*

of the parable.—**Hated him.** No reason is assigned for their hatred, which is the sole motive of their action. The world hates our Lord unreasonably, and therefore opposes Him.—**An ambassage.** This was sent to the supreme authority, just as the Jews had sent a protest to Rome in the case of Archelaus.—**We will not that, etc.** No other reason was urged than their unwillingness.—**This man.** Perhaps used in contempt. This positive opposition to the Lord Jesus has manifested itself, ever since He went to receive His kingdom, mainly in persecution of His servants, whose cry to heaven is the message of hatred from the world; 'we will not that,' etc.

Ver. 15. **Having received the kingdom.** In spite of hostility, he returned as king; in royal state our Lord will return.—**He commanded these servants to be called,** etc. This first, before the judgment upon his enemies. The same order is suggested in regard to our Lord's return (comp. Matt. 13: 41, 49; 24 and 25).—**What they had gained by trading.** The inquiry is more strictly: what business they had carried on? The best authorities have the plural. 'How much' (A. V.) is incorrect and misleading. So our Lord inquires of His servants, not what success they have had, but how they have used the gift which was designed to test them; faithfulness is the main thing (Matt. 25: 21).

Ver. 16. **The first came before him.** Formally appeared, to render account. The A. V. fails to emphasize this.—**Lord, thy pound.** Not, 'I have gained' (Matthew). In the latter case the trust was according to ability, here it was the same in every case; there the gain was proportioned to the trust, but here there was no such proportion; hence the more modest answer. This seems to favor the view which interprets the 'pound' as the one official gift, with varied results.—**Made ten pounds more,** *i. e.*, in addition to itself.

Ver. 17. **In a very little.** The 'pound' was a very small sum, and, however interpreted, points to what may be regarded as a very little gift in comparison with the results dependent upon a faithful use of it.—**Ten cities.** The reward corresponds with the kingly dignity of the returned Lord. (Comp. on the other hand Matt. 25: 21.) In

18 And the second came, saying, Thy pound, Lord, hath
19 made five pounds. And he said unto him also, Be thou
20 also over five cities. And [1]another came, saying, Lord,
behold, *here is* thy pound, which I kept laid up in a
21 napkin: for I feared thee, because thou art an austere
man: thou takest up that thou layedst not down, and
22 reapest that thou didst not sow. He saith unto him,
Out of thine own mouth will I judge thee, thou wicked
[2]servant. Thou knewest that I am an austere man,
taking up that I laid not down, and reaping that I did

[1] Gr. *the other.* [2] Gr. *bondservant.*

the East such rewards were not uncommon. It is not necessary to explain this part of the parable as involving the reign of the saints during the millennium. 'For the pounds which the best one gained, he would scarcely have been able to buy a house, and he is placed over ten cities' (Van Oosterzee).

Ver. 19. **Five cities.** The reward is proportioned to the gain; the commendation is omitted here. In Matthew it is repeated; there the gain was in each case proportioned to the trust.

Ver. 20. **And another**; literally, 'the other;' meaning, one of a different kind.—**Came.** 'We hear nothing of the other seven servants, but need not therefore conclude that they had wholly lost or wasted the money intrusted to them; rather, that the three who come forward are adduced as specimens of classes, and the rest, while all that we are to learn is learned from the three, for brevity's sake are omitted' (Trench).—**Here is thy pound.** The language is almost contemptuous, as if to say: 'This is all you have a right to ask of me.' —**Laid up in a napkin**; or, 'handkerchief.' It is asserted that in the East this was not uncommon. Notice that it is the 'pound,' and not the 'talent,' that is placed in the napkin: the latter was hid in the earth—a point not without significance. The fact that this servant would have needed the handkerchief for its proper purpose, had he been hard at work, has not escaped notice.

Ver. 21. **For I feared thee.** The excuse is substantially the same as in the other parable; but there is a difference in the spirit of the two men. The man with one talent would seem to have been offended at the inferiority of the gift bestowed upon him. Here the feeling of the unfaithful servant seems to be general contempt for all the gifts, because so small.—**Austere**; directly transferred from the Greek. In Matthew the term is different: 'hard.' The excuse is a common one. Men represent God as demanding from them what they cannot perform, endeavoring to shift to Him the responsibility of their own failure.

Ver. 22. **Out of thine own mouth**, etc. On your own statement.

23 not sow; then wherefore gavest thou not my money
into the bank, and [1]I at my coming should have re-
24 quired it with interest? And he said unto them that
stood by, Take away from him the pound, and give it
25 unto him that hath the ten pounds. And they said
26 unto him, Lord, he hath ten pounds. I say unto you,
that unto every one that hath shall be given; but
from him that hath not, even that which he hath shall
27 be taken away from him. Howbeit these mine ene-
mies, which would not that I should reign over them,
bring hither, and slay them before me.

[1] Or, *I should have gone and required.*

Ver. 23. **Into the bank**, or, 'a bank.' The latter form opposes the view that the 'bank' represents the Church, and the putting of the pound there as resignation of the office.—**Required it.** 'Mine own' (A. V.) is taken from Matthew, and has little or no manuscript support. This dialogue has often been misunderstood. The theory of the service rendered to the master is, that the servant should have found pleasure, profit, and duty alike, in faithfully using that which was intrusted to him by the master. The wicked servant accepts another theory, namely, that there is no pleasure nor profit in this service. The master takes him at his word, and says, substantially: 'You put the service on the ground of the severity of my character: that character will exact full measure of duty; what you would not do as a privilege, you are yet bound to do on your own theory.' Godet: 'The Christian who lacks the sweet experience of grace ought to be the most anxious of laborers. The fear of doing ill is no reason for doing nothing, especially when there are means of action, the use of which covers our entire responsibility.' Some refer the word 'bank' to the Church, others to associations that undertake to do good for others. Olshausen explains: 'Those timid natures which are not suited to independent labor in the kingdom of God are here counselled at least to attach themselves to other strong characters, under whose leading they may lay out their gifts to the service of the Church.' It is not necessary to interpret so closely.

Ver. 25. **And they**, *i. e.*, the by-standers in the parable, not in the house of Zacchæus, **said unto him.** This expression of surprise was probably introduced to bring out the answer of the King in ver. 26, on which see chap. 8: 18.

Ver. 27. **But** (=but in addition to this sentence) **these mine enemies.** Still the language of the king to the attending officers — **Slay them before me.** This strong expression sets forth the hopelessness and severity of the punishment which shall fall upon those

28 And when he had thus spoken, he went on before, going up to Jerusalem.

Chapter 19: 29–48.

The Public Entry into Jerusalem.

29 And it came to pass, when he drew nigh unto Bethphage and Bethany, at the mount that is called *the mount* of Olives,* he sent two of the disciples, saying,

* Instead of 'mount *of Olives*' read *Olivet.—Am. Com.*

who oppose Christ as King. It did not seem strange to those who heard the parable; for such vengeance was then only too common. To us it is a figure, first, of the punishment which fell upon Jerusalem; and, secondly, of punishment which is to follow the final judgment. Thus the parable has a primary application to the disciples and the Jewish nation, and then a wider one to Christians in general, and to the world, which rejects His rule.

Ver. 28. **He went on before.** Leading the gathered multitude. —**Going up**; comp. chap. 10: 31. Evidently this was on the same day, usually supposed to be Friday. The public entry occurred on Sunday (John 12: 1, 12); see next paragraph.

The Public Entry into Jerusalem, vers. 29–48.

In vers. 29–38, we have an account of the triumphal journey from Bethany to the mount of Olives, in which Luke agrees closely with the other Evangelists (Matt. 21: 1–9; Mark 11: 1–10; John 12: 12–19). He mentions in addition a murmur of the Pharisees and our Lord's reply (vers. 39, 40), as well as the fact that He wept over the city (vers. 41–44); and then after the cleansing of the temple (vers. 45, 46), he gives a general description (vers 47, 48), of the Master's activity during the last days of His public teaching, the particulars being recorded in chaps. 20–21: 6. For convenience these paragraphs are grouped together.

Chronology.—This Gospel furnishes very few data for determining the order of events during the last week of our Lord's life. A discussion of the various points belongs rather to the comments on Matthew and Mark. The views advanced in the previous volumes of this series are indicated in the following table:

Friday, the 8th of Nisan,	(probably March 31),	Departure from Jericho.
Saturday, 9th Nisan (evening),	April 1,	Supper at Bethany.
Sunday, 10th Nisan,	April 2,	Entry into Jerusalem.
Monday, 11th Nisan,	April 3,	Cleansing of the Temple.
Tuesday, 12th Nisan,	April 4,	Conflicts in the Temple.
" " " (evening),	"	Agreement of Judas.
Thursday, 14th Nisan (evening),	April 6,	Last Supper.
Friday, 15th Nisan,	April 7,	Crucifixion.
Sunday, 17th Nisan,	April 9	Resurrection.

30 Go your way into the village over against *you;* in the
which as ye enter ye shall find a colt tied, whereon no
31 man ever sat: loose him, and bring him. And if any
one ask you, Why do ye loose him? thus shall ye say,
32 The Lord hath need of him. And they that were
sent went away, and found even as he had said unto
33 them. And as they were loosing the colt, the owners
34 thereof said unto them, Why loose ye the colt? And

The Anointing at Bethany is passed over by this Evangelist. Its proper position seems to be before ver 29. The neighborhood of Bethany could readily be reached from Jericho on Friday. After the rest of the Sabbath, the supper was made in the house of Simon the leper (John 12: 1, 2).

Ver. 29. **And it came to pass.** This leaves room for the intervening events in Bethany on Saturday evening, at the house of Simon the leper.—**Nigh to Bethphage and Bethany.** The names mean respectively: 'house of figs' and 'house of dates.' The village nearest Jerusalem is mentioned first (so Mark). Matthew mentions 'Bethphage' only. Some infer that Bethany was off the direct route, and that our Lord having visited it, now returns to Bethphage. But the order of Mark and Luke does not favor this view.—**That is called the mount of Olives.** The form used by Luke is peculiar, and is rendered 'Olivet' in Acts 1: 12 (so both A. V. and R. V.). The Am. Company therefore prefer 'Olivet,' here and in chap. 21: 37, instead of supplying 'the mount.'—**Sent two of the disciples.** They are not named in any of the accounts; 'the minute touch of description in Mark 11: 4 has led to the conjecture that Peter was one of these two' (Farrar). That our Lord purposed to enter the city in a public and solemn state is evident from this sending of the disciples.

Ver. 30. **Go your way,** etc. In well-nigh verbal agreement with Mark 11: 2. The village was probably Bethphage, since they had already been at Bethany (John 12: 1).—**A colt tied,** ete. Matthew: 'an ass tied and a colt with her.'—**Loose him, and bring him.** The tone is that of royal prerogative.

Ver 31. **And if any one ask you,** etc. Here the words of Luke vary slightly from those of Mark.—**The Lord hath need of him.** 'The Lord' probably refers to Jesus Himself, since Mark records a promise of sending *back* the colt. Otherwise it might point to Jehovah, thus claiming the animals for religious uses.

Ver. 33. **The owners.** Peculiar to Luke, but fairly implied in the fuller account of Mark. They may have known our Lord.

Ver. 34. The best authorities insert after **they said** a word. which may either be a sign of quotation, or mean 'because.' The last clause of ver. 31 corresponds exactly, and the translation should be the same in both cases, though the sense is not affected. The R. V. by omitting 'because' in ver. 31, maintains the correspondence.

35 they said, The Lord hath need of him. And they
brought him to Jesus: and they threw their garments
36 upon the colt, and set Jesus thereon. And as he went,
37 they spread their garments in the way. And as he
was now drawing nigh, *even* at the descent of the
mount of Olives, the whole multitude of the disciples
began to rejoice and praise God with a loud voice for
all the [1]mighty works which they had seen; saying,
38 Blessed *is* the King that cometh in the name of the
Lord; peace in heaven, and glory in the highest.
39 And some of the Pharisees from the multitude said

[1] Gr. *powers.*

Ver. 35. **And they threw their garments**, etc. So substantially all the accounts. The outer garment or cloak is referred to.

Ver. 36. **They spread their garments in the way.** Luke is very brief. Mark adds: 'and others branches, which they had cut from the field;' comp. John 12: 13, which, however, refers to the multitude that met Jesus, not to that which had followed Him from Bethany. But it is probable that the two crowds came together at this point.

Ver. 37. **Even at the descent of the Mount of Olives.** On the brow of the hill, as Jerusalem came in sight. A fitting place for the culmination of their enthusiasm. See further on ver. 41. The word 'descent' occurs nowhere else in the New Testament.—**All the mighty works**, etc. All the miracles performed on this journey, but doubtless with special reference to the raising of Lazarus, from whose home they had just come. (Comp. John 12: 9, 17, 18.)

Ver. 38. **Blessed is the King**, etc. The form of the saying is peculiar to Luke, but all of those recorded by the Evangelists are from the passover hymn ('Hallel'), Ps. 115–118. The disciples thus pay Messianic homage to Jesus.—**Peace in heaven, and glory in the highest.** Here Luke, by a poetic parallelism, paraphrases the 'Hosanna' mentioned by the other Evangelists. The word might be unintelligible to his readers. The 'peace in heaven' is the result of the reconciliation between God and man accomplished by the Messiah, and 'the glory in the highest' is the grateful response for this blessing (so Meyer, Godet and most).

Ver. 39. **Some of the Pharisees from the multitude**, etc. Evidently not of His **disciples**, whom they would have Him **rebuke.** This incident is peculiar to Luke; but comp. the indignation of the rulers at the Hosannas of the children in the temple (Matt. 21: 15, 16). —**Master**, or, 'Teacher.' They objected to the cry of the disciples, because it recognized Him as more than a 'Teacher.' They would, however, hold Him responsible for what they held to be unwise and unwarranted enthusiasm.

40 unto him, [1]Master, rebuke thy disciples. And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out.

41 And when he drew nigh, he saw the city and wept
42 over it, saying, [2]If thou hadst known in this day,* even thou, the things which belong unto peace!† but now

[1] Or, *Teacher.* [2] Or, *O that thou hadst known.*

* Some ancient authorities read *thy day.*—*Am. Com.*

† Some ancient authorities read *thy peace.*—*Am. Com.*

Ver. 40. **If these should hold their peace, the stones**, etc. A proverbial expression, to show that this outburst could not and ought not to be restrained, and thus a most pointed rebuke of the objectors. There is possibly an allusion to Habak. 2: 11; and probably an intimation that the stones of the temple, which now re-echoed the Hosannas, should in the future proclaim the judgments of the Lord, and thus acknowledge Christ as King.

Ver. 41. **And when he drew nigh, he saw the city.** Tradition, assuming that our Lord took the direct road, over the summit of the Mount of Olives, points out the spot as half-way down the western slope. But it is more probable that the road taken was the main or southern one, passing between two peaks. Comp. Stanley (*Sinai and Palestine*, p. 187). He suggests that the Hosannas were uttered at the point where the city, or rather a part of it, first comes into view. The road descends, and then for a time Jerusalem is entirely hidden. But further on, after a rugged ascent a ledge is reached, where 'He saw the city' 'Jesus has reached the edge of the plateau; the holy city lies before His view. What a day it would be for it, if the bandage fell from its eyes! But what has just passed between Him and the Pharisees present, has awakened in His heart the conviction of the insurmountable resistance which He is about to meet. Then Jesus, seized, and, as it were, wrung by the contrast between what is and what might be, breaks out into sobs.' (Godet.)—**Wept over it.** An outburst of grief, not silent tears now, as at the grave of Lazarus (John 11: 35). Peculiar to Luke. The local coloring and exactness of detail forbid the notion that is another version of Matt. 23: 37–39.

Ver. 42. **If thou hadst known.** The pathetic expression of a fruitless wish.—**In this day.** (The marginal readings, added by the Am. Com., are supported by nearly all the authorities except Aleph, B. L. and Origen. The probabilities favor the readings in the text, but the others deserve mention.) That day of entry is meant, as concentrating in itself all the intimations and proofs of His Messiahship, and becoming a direct offer of Himself for their acceptance; comp. 'the time of thy visitation' (ver. 44).—**Even thou**, as well as the disciples, who now testify their knowledge by their shouts of Hosanna.—**The things which belong unto peace!** 'Peace' here certainly includes the idea of deliverance, safety. Perhaps as originally uttered

43 they are hid from thine eyes. For the days shall come
upon thee, when thine enemies shall cast up a [1]bank
about thee, and compass thee round, and keep thee in
44 on every side, and shall dash thee to the ground, and
thy children within thee; and they shall not leave in
thee one stone upon another; because thou knewest not
the time of thy visitation.

[1] Gr. *palisade.*

there was an allusion to the name Jerusalem (Salem = peace). What was necessary for this peace was the recognition of Jesus as the Messiah.—**But now they are hid from thine eyes.** The city, as a whole, rejected Him that day, though its positive antagonism came later in the week. This hiding was according to the righteous counsel of God (comp. Matt. 11: 25, 26; John 12: 37, etc.; Rom. 11: 7, etc.); but the personal guilt of the inhabitants was directly involved, as is evident from the emotion of our Lord.

Ver. 43. **For.** This introduces a prophetic proof that these things *were* hidden; and is also 'the awful reason for the fervent wish just expressed' (Alford). Because our Lord knew that the judgment was inevitable, He voices His sorrow not only in loud weeping but in this pathetic unavailing wish.—**The days** (lit., 'days') **shall come upon thee.** There is *a day* of decision, but *days* of retribution. Comp. the discourse uttered two days afterwards (chap. 21: 7, etc.) near the same spot. From this very quarter these things came upon the city. The first Roman camp was pitched on this slope of the Mount of Olives.—**Shall cast up a bank about thee.** A palisaded mound is meant, and according to Josephus, this was the first regular operation in the siege under Titus.—**And compass thee round,** etc. This indicates a different and subsequent act. After the Jews burned the palisades, Titus erected a wall, which hemmed in the city. Hence the famine.

Ver. 44. **Shall dash thee to the ground.** The word here used has this sense in the LXX., and it is more appropriate here, since it is applied to **thy children within thee.** The 'children' are the inhabitants, not merely infants; the city, which has been personified throughout, is conceived of as a mother. These words were fulfilled, when the Roman soldiers went through the city destroying houses and people in one common ruin.—**One stone upon another.** Comp. Matt. 24: 2. This was afterwards predicted of the temple, here of the whole city. The temple was totally destroyed at the close of the siege (A. D. 70); the city partially then, but fully in the time of the Emperor Adrian (A. D. 135). The order of the verse, suggests this destruction as occurring after all the other fearful incidents.—**Visitation** may mean in mercy or in judgment; the former sense is prominent here. In mercy our Lord now came; they knew Him not, rejected Him at this

45 And he entered into the temple, and began to cast
46 out them that sold, saying unto them, It is written,
And my house shall be a house of prayer: but ye
have made it a den of robbers.
47 And he was teaching daily in the temple. But the
chief priests and the scribes and the principal men of

'time' (= opportunity, season), and thus turned the season of mercy into a long, long period of judgment. 'This account is one of the gems of our Gospel. After those arresting details, Luke does not even mention the entry into the city. The whole interest for him lies in the events which precede. Mark (11: 11) and Matthew (21: 10) proceed otherwise. The latter sets himself to paint the emotion with which the whole city was seized. Mark describes in a remarkable way the impressions of Jesus on the evening of the same day. Accounts so different cannot be derived from the same written source' (Godet).

Ver. 45. **And he entered into the temple.** From the account of Mark it appears that Jesus entered the temple on the day of the triumphal entry, but that the cleansing took place the next day (Monday). On the temple, comp. Matt. 21: 12; Mark 11: 11, and the Bible Dictionaries.—**And began to cast out them that sold.** We cannot regard this cleansing as identical with that narrated by John (2: 14–17). Comp. the fuller account of Matthew and Mark. 'The needs of the pilgrims, the money which had to be changed, the purchase of cattle for sacrifice, etc., had made the cloisters, precincts, and even the outer court of the temple, a scene of noisy and greedy barter' (Farrar). The Jews of that time are not alone in such desecration.

Ver. 46. **It is written.** The first clause is from Isa. 56: 7, and is more fully cited in Mark 11: 17. The second: **but ye have made it a den of robbers,** is from Jer. 7: 11. This trafficking in the place where the Gentiles might worship robbed 'the nations' of their rights. The sin here rebuked often manifests itself in using God's word as the market-place for private, and sometimes dishonorable, gain. Our Lord appears, during these last days in the temple, with much of royal dignity. This act of cleansing had a Messianic character, and intimates His authority in this sacred place.

Ver. 47. **And he was teaching.** The R. V. reproduces the continuous force of the original. Luke here, as often elsewhere, gives a sketch of events afterwards narrated in detail.—**Daily** (comp. chap. 21: 37). On Monday and Tuesday. On the last named day, He solemnly and formally took leave of the temple; see on Matt. 24: 1; Mark 13: 1.—**The principal men of the people.** The worldly aristocracy in distinction from the common people. There were Sadducees as well as priests and scribes among His opponents.

48 the people sought to destroy him: and they could not find what they might do; for the people all hung upon him, listening.

CHAPTER 20: 1–26.

Assaults of the Rulers in the Temple.

20: 1 AND it came to pass, on one of the days, as he was teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and 2 the scribes with the elders; and they spake, saying unto him, Tell us: By what authority doest thou these things? or who is he that gave thee this authority?

Ver. 48. **And they could not find**, etc. This perplexity had begun some time before (John 7: 30–53), but was now reaching its height.—**For the people.** Comp. Mark 12: 37.—**All hung upon him, listening.** The A. V. omits the striking figure of the original. The attitude of the people was an obstacle to the hostile rulers. But malicious craft found its opportunity in a few short days.

Assaults of the Rulers in the Temple, vers. 1–26.

In his account of the conflicts in the Temple (on Tuesday), this Evangelist narrates the same events and discourses recorded by Mark. (Matthew is much fuller.) For convenience, the earlier assaults of the party of the Pharisees are grouped together. Luke passes over the incident of the barren fig tree (Monday evening and Tuesday morning, on the way to and from Bethany), related by Matthew and Mark. In common with them he tells of the question respecting *authority* (vers. 1–8), and then gives the *parable of the wicked husbandmen* (vers. 9–19); omitting (with Mark) the parable of the wedding of the King's Son, he narrates the insidious assault of the *Pharisees* with the question respecting *tribute* (vers. 20–26).

Vers. 1–8. FIRST ASSAULT.—Parallel passages: Matt. 21: 23–27; Mark 11: 27–33.

Ver. 1. **On one of the days.** The best authorities omit 'those' (A. V.). This was probably Tuesday morning. In the interval those seeking to destroy Jesus (chap. 19: 47) had found a question which they thought would entangle Him.—**Preaching the gospel**, or, 'good tidings.' Peculiar to Luke.—**Came upon him.** A sudden coming is suggested, but also the formality and solemnity of the proceeding, since all three classes of the Sanhedrin were represented.

Ver. 2 **Tell us: By what authority**, etc. Notice the punctuation of the R. V. The cleansing of the temple, His teaching, etc., all indicated 'authority.' The question is more exactly: 'by what kind of authority.'—**Or who is he**, etc. Or, *i. e.*, to speak more

3 And he answered and said unto them, I also will ask
4 you a [1]question; and tell me: The baptism of John,
5 was it from heaven, or from men? And they reasoned
with themselves, saying, If we shall say, From heaven;
6 he will say, Why did ye not believe him? But if we
shall say, From men; all the people will stone us:
for they be persuaded that John was a prophet.
7 And they answered, that they knew not whence *it*
8 *was*. And Jesus said unto them, Neither tell I you
by what authority I do these things.
9 And he began to speak unto the people this parable:
A man planted a vineyard, and let it out to husband-
men, and went into another country for a long time.

[1] Gr. *word*.

definitely. (So the correct reading in Mark.) Matthew has 'and.' The Rabbis were pupils of well-known masters; they were authorized to teach. Jesus ruled both as Teacher and as Lord of the Temple. No wonder they challenged Him thus. Doubtless in the hope that He would claim Divine authority in a way that would put Him in their power.

Ver. 3. **I also will ask you a question.** Our Lord's counter question is a challenge of their *moral* competency to judge as to His authority.—**And tell me.** Mark is more graphic, placing this *after* the statement of the question.

Ver. 4. **The baptism of John,** etc. Practically a question as to the authority by which John preached. 'Was it not through the instrumentality of John the Baptist that Jesus had been Divinely accredited to the people? The acknowledgment, therefore, of Jesus' authority really depended on the acknowledgment of John's' (Godet).

Ver. 5. **And they reasoned with themselves.** Their failure to decide at once such a question, the need of such discussion, proved their incompetency. The character of their deliberation shows their dishonesty.

Ver. 6. **But if we shall say, From men.** The three accounts show remarkable independence here.—**All the people will stone us.** Thus Luke expresses more fully the thought: 'they feared the people.'

Ver. 7. **They answered that they knew not.** The parable of the Two Sons, added in Matt. 21: 28–32, shows that our Lord detected and exposed the evasion of this answer.

Ver. 8. **Neither tell I you.** Thus they were foiled in their first attack; but their hostility was doubtless increased by their failure.

Vers. 9–19. THE PARABLE OF THE WICKED HUSBANDMEN. Parallel passages: Matt. 21: 33–46; Mark 12: 1–12.

10 And at the season he sent unto the husbandmen a
[1]servant that they should give him of the fruit of the
vineyard: but the husbandmen beat him, and sent
11 him away empty. And he sent yet another [1]servant:
and him also they beat, and handled him shamefully,
12 and sent him away empty. And he sent yet a third:
and him also they wounded, and cast him forth.
13 And the lord of the vineyard said, What shall I do?
I will send my beloved son: it may be they will rev-

[1] Gr. *bond-servant.*

Ver. 9. **Began.** After the discomfiture of the priests, scribes, and elders.—**To the people,** but 'against' (ver. 19) His assailants, who were undoubtedly present. Hence there is no disagreement with the other accounts. The description of the **vineyard** omits many of the details found in Matthew and Mark. The 'vineyard' represents the chosen people; the **husbandmen** the rulers, but also the Jewish people as individuals.—**Into another country.** 'Far country' (A. V.) is incorrect and misleading.—**For a long time.** A detail peculiar to Luke. The figure of a vineyard for the people of Israel occurs frequently in the Old Testament; of course, Jehovah is represented by the owner of the vineyard. Hence the period referred to is that from the institution of the Mosaic economy to the coming of Christ, fifteen centuries in all.

Ver. 10. **And at the season.** God's season, when He might expect fruit.—**A servant.** The accounts of Mark and Luke agree in representing three sendings of different servants, but the latter is not so varied in his sketch of the treatment they received. Matthew specifies two sets of servants. There seems however to be a gradation in the successive acts of violence: **beat him** (ver. 10); **handled him shamefully** (ver. 11); **wounded him and cast him forth** (ver. 12). The servants represent God's prophets, sent to the Jewish people. They were usually persecuted. The parable is all the more pointed from its close connection with the question about John the Baptist, the last servant, sent by Jehovah and maltreated by the Jews.

Ver. 13. **What shall I do?** Peculiar to Luke.—**I will send my beloved son.** Comp. the more graphic description of Mark (12: 6).—**It may be.** The word, which occurs only here in the New Testament, implies an expectation; comp. the stronger language of the other accounts. Notice the specific difference between the 'son' and the 'servants,' and the intimation that this sending of the Son is the final act of Divine mercy. When He is rejected, no other messenger of grace remains. The clause 'when they see him' (A. V.) is not found in the oldest uncial manuscripts (except A.).

14 erence him. But when the husbandmen saw him, they
reasoned one with another, saying, This is the heir:
15 let us kill him, that the inheritance may be ours. And
they cast him forth out of the vineyard, and killed him.
What therefore will the lord of the vineyard do unto
16 them? He will come and destroy these husbandmen,
and will give the vineyard unto others. And when
17 they heard it, they said, [1]God forbid. But he looked
upon them, and said, What then is this that is written,
The stone which the builders rejected,
The same was made the head of the corner?

[1] Gr. *Be it not so.*

Ver. 14. **This is the heir**, etc. Our Lord thus represents most clearly the state of things as it existed that day. The resolve to kill Him was already formed; and it involved a conviction on their part of His Messiahship. At the same time He asserts even more strongly His own exalted position.—**The inheritance may be ours.** The language of folly as well as of ingratitude and cruelty.

Ver. 15. **And they cast him forth.** Here our Lord calmly predicts His own death.—**What therefore will the Lord of the vineyard do unto them?** A question of warning and of love.

Ver. 16. **He will come and destroy.** So Mark, not in Matthew, this is the answer of those who heard the parable.—**Give the vineyard unto others.** Whether an unconscious prophecy of the hearers, or an utterance of our Lord Himself, the language must be applied 'to the temporal punishment of the Jewish nation as a nation, and the transference of God's covenant to the Gentiles' (Bible Commentary).—**And when they heard it, they said.** Who spoke? Some of the crowd, we think, since as yet Luke has not introduced the chief priests in this connection.—**God forbid**, or, 'Be it not so,' *i. e.*, this casting out and killing and consequent destruction. The marginal rendering shows that there is no reference to Divine interposition in the exclamation. (The phrase occurs only here in the Gospels.) 'In this utterance we have the groan of the Jewish people when the truth that they were indeed to be rejected burst upon them' (Farrar).

Ver. 17. **But he looked upon them.** An earnest look is indicated; peculiar to Luke.—**What then is this that is written**, *i. e.*, granting that your deprecation is right, that these things would not be, how then could this Scripture be fulfilled? The passage cited is from Ps. 118: 22. Matthew and Mark cite more fully.—**The stone which the builders rejected**, etc. The figure of a corner-stone is not an uncommon one in the Bible. The language of the Psalm, suggested by what might readily occur in the building of an important edifice, is applicable to any case where what is despised be-

18 Every one that falleth on that stone shall be broken to
pieces; but on whomsoever it shall fall, it will scatter
him as dust.
19 And the scribes and the chief priests sought to lay
hands on him in that very hour; and they feared the
people: for they perceived that he spake this parable
20 against them. And they watched him, and sent forth
spies, which feigned themselves to be righteous, that
they might take hold of his speech, so as to deliver
him up to the rule* and to the authority of the gov-

* Or, *ruling power.—Am. Com.*

comes honorable. The original reference is doubtful; but it is here properly applied to the Messiah, to His rejection by the Jews, and to the subsequent extension of His kingdom, despite this rejection.

Ver. 18. **Every one that falleth**, etc. Mark omits this comment, which is found in Matthew. Falling on this stone represents the rejection of the Messiah in His lowliness, as the rulers were doing. The result is sad enough, but not an irretrievable calamity such as shall befall those who reject Him in His exaltation: **but on whomsoever it shall fall, it will scatter him as dust**, or rather, 'as chaff.' Probably an allusion to Dan. 2: 35, where 'the stone cut without hands' pulverizes the great image, and scatters it 'like the chaff of the summer threshing-floor.' Whoever and whatever resists the reigning Christ shall be thus destroyed. 'When the glorified Christ comes again to judgment, the most terrible judgment comes upon His enemies' (Van Oosterzee).

Ver. 19. **And the scribes and the chief priests.** This order is found in A. B. C. and other authorities; and is probably correct, because so unusual.—**In that very hour.** So the R. V. properly renders. The purpose of seizing Him at once is mentioned by Luke only. —**And they feared the people**; and hence could not take Him, for **they** (*i. e.*, the people; in Matthew and Mark, the chief-priests are spoken of) **perceived that he spake this parable against them** (*i. e.*, the chief-priests, etc.).

Vers. 20–26. Second Assault: The Question Respecting Tribute. Parallel passages: Matt. 22: 15–22; Mark 12: 13–17. Luke's account states more fully the crafty method of the chief-priests, but as regards the interview itself presents no new details.

Ver. 20. **And they watched him.** Hanging about until the opportunity came.—**Sent forth spies**, men instructed for the purpose.—**Feigning themselves to be righteous.** They should come to Him, as though their consciences, not the craft of His enemies, had prompted the following question.—**That they** (the foiled Sanhedrists) **might take hold of his speech.** Both the person and the

21 ernor. And they asked him, saying, [1]Master, we know
that thou sayest and teachest rightly, and acceptest not
the person *of any*, but of a truth teachest the way of
22 God: Is it lawful for us to give tribute unto Cæsar,
23 or not? But he perceived their craftiness, and said
24 unto them, Shew me a [2]penny.* Whose image and

[1] Or, *Teacher.* [2] The word in the Greek denotes a coin worth about eight pence half penny. * *denarius.—Am. Com.*

thing taken hold of are expressed in the original.—**Up to the rule,** etc. 'Ruling power' (*Am. Com.*) points more directly to the Roman power in general, which is first spoken of, the specific **authority** to which they wished to deliver Him, was that of **the governor.** Luke does not mention the Herodians, who were associated with the disciples of the Pharisees in this assault. These friends of Herod were usually opposed to the Pharisees, and especially on the matter submitted to our Lord. 'We have therefore here, what so often occurs in history, a coalition of two hostile parties, with a view of crushing a third, dangerous to both. In Galilee we have already seen a similar combination (Mark 3: 6; Luke 13: 31, 32). There was a perfectly good reason for it in this case. If the answer of Jesus required to be denounced to the people, this task would fall to the Pharisees, who stood well with the multitude. If, on the contrary, it was necessary to go to Pilate, the Herodians would take this part, so disagreeable to the Pharisees' (Godet).

Ver. 21. **Master, we know,** etc. The three accounts vary in form, but agree closely in thought. The R. V. presents variations and correspondences, with great exactness. The independence is obvious. —**Rightly,** straightly, according to God's law.—**Acceptest not the person.** The phrase is peculiar to Luke, although a Hebraism; comp. Gal. 2: 6. The language was insincere, but adapted to their purpose. They imply: we have long disputed over this question; you are correct in your teachings, impartial in your judgments, and in a sense speak for God: to you therefore, we submit this important question of conscience and of law.

Ver. 22. **Is it lawful for us;** as Jews, under the Mosaic law (Matthew and Mark omit: 'for us').—**Tribute.** Luke uses the Greek word applied to land and poll taxes, while Matthew and Mark use the Latin equivalent. The reference was to the poll-tax, which as implying individual subjection to foreign rule, was especially hateful to the Pharisees, who constituted the national party.

Ver. 23. **Perceived their craftiness.** Matthew and Mark: 'hypocrisy.' The word 'craftiness' occurs only here in the gospels, but is used by Paul several times. Hypocrisy and cunning are twin sisters. The clause 'why tempt ye me' is not found in Aleph, B. L., but was probably added from the parallel passages.

Ver. 24. **Shew me a penny,** *i. e.*, a denarius. The word 'shil-

25 superscription hath it? And they said, Cæsar's. And
he said unto them, Then render unto Cæsar the things
that are Cæsar's, and unto God the things that are
26 God's. And they were not able to take hold of the
saying before the people: and they marvelled at his
answer, and held their peace.

Chapter 20: 27—21: 4.

The Final Scenes in the Temple.

27 And there came to him certain of the Sadducees, they
which say that there is no resurrection; and they asked

ling' more nearly represents the value, but 'denarius' is the name of the Roman coin, current in Palestine at that time, and probably the amount of the poll-tax.—**Whose image** (the head upon the coin) and **superscription** (the name of the Emperor which was stamped upon it) **hath it?** Here again Luke varies slightly.—**Cæsar's**, *i. e.*, the Roman Emperor's.

Ver. 25. **Then render unto Cæsar**, etc. The variations in the form of this saying are very slight; the A. V. is, however, capricious in its treatment of the three passages. The answer distinguishes, without necessarily dividing, duty to God and duty to rulers; it implies a separation of Church and State. See notes on Matthew and Mark, and especially on Rom. 13: 1–7. The former part of the answer was most applicable to the Pharisees, the latter part to the Herodians.

Ver. 26. **And they were not able**, etc. Luke brings out most fully the sense of failure on the part of His enemies.

The Final Scenes in the Temple, ver. 27—chap. 21: 4.

After the second assault there seems to have been a brief cessation of the conflict. But the events recorded in this section probably occurred in quick succession. Luke here records the assault of the Sadducees respecting the resurrection (vers. 27–40); then omitting the lawyer's question, he tells of our Lord's unanswered question respecting *Christ the Son of David* (vers. 41–44); like Mark he gives but a brief summary of the *discourse against the Pharisees* ('scribes,' vers. 45–47), with which the public teaching in the Temple closed, though one other incident is mentioned as occurring while He lingered there (*the widow's mites*, chap. 21: 1–4) In some cases this account agrees more closely with that of Matthew, in others with that of Mark, and sometimes all three have their special points of difference.

Vers. 27–40. The Question of the Sadducees. Parallel passages: Matt. 22: 23–33; Mark 12: 18–27.

Ver. 27. **Certain of the Sadducees.** The Sadducees are mentioned only here in this Gospel. They were the rationalistic party

28 him, saying, [1]Master, Moses wrote unto us, that if a
man's brother die, having a wife, and he be childless,
his brother should take the wife, and raise up seed unto
29 his brother. There were therefore seven brethren:
30 and the first took a wife, and died childless; and the
31 second; and the third took her; and likewise the seven
32 also left no children, and died. Afterward the woman
33 also died. In the resurrection therefore whose wife of
them shall she be? for the seven had her to wife.
34 And Jesus said unto them, The sons of this [2]world
35 marry, and are given in marriage; but they that are
accounted worthy to attain to that [2]world, and the re-
surrection from the dead, neither marry, nor are given

[1] Or, *Teacher.* [2] Or, *age.*

among the Jews, either rejecting a large number of the books of the Old Testament, or explaining away their obvious meaning. Their views are indicated here, and in Acts 23: 8. Their weapon was a sneer; their successors attack Christian truth in the same method and with the same spirit.—**They which say**, etc. The presence of the article in the Greek shows that this points to the opinion of the entire class; comp. on the other hand, Matt. 22: 23 (margin of R. V.). The reading here accepted is that of Aleph, B. C. D. L. and other authorities. The evidence is strong enough to overcome the suspicion of an alteration to conform with Matthew and Mark. The Sadducees also denied the immortality of the soul; hence the aptness of ver. 38.

Ver. 28. **Moses wrote unto us**, or, 'for us.' The precept is that concerning Levirate marriages (see Deut. 23: 56), the design being to preserve the family of the deceased husband, 'that his name be not put out of Israel.'

Vers. 29–32. The description of the supposed case is substantially the same in all the accounts.

Ver. 33. **In the resurrection**, *i. e.*, after the resurrection has taken place.—**Whose wife of them shall she be?** More exactly, 'does she become.' This 'was one of the materialistic objections to the Resurrection, which as an insipid "difficulty" had often been discussed in the Jewish schools. It was excessively common-place, and even if Jesus had given the answer which contented the most eminent Rabbis of the Pharisaic schools—that the woman would be the wife of the *first* husband—it is hard to see what triumph these shallow Epicureans (as the Talmud calls them) would have gained by their question' (Farrar).

Vers. 34, 35. Peculiar to Luke, who, however, omits the solemn opening rebuke: 'Ye do err,' etc. (Matthew, Mark).—**The sons of**

36 in marriage: for neither can they die any more: for
they are equal unto the angels; and are sons of God,
37 being sons of the resurrection. But that the dead are
raised, even Moses shewed, in *the place concerning* the
Bush, when he calleth the Lord the God of Abraham,

this world; here used in the *physical* sense, *i. e.*, those actually living in the present order of things.—**Marry, and are given in marriage.** There is no reference to the moral character of the persons thus described; 'this world' simply meaning the period preceding the resurrection at the return of the Messiah. The verse cannot be used to prove the superior holiness of celibacy.—**Accounted worthy**, *i. e.*, at the coming of the Lord. Here the moral character is spoken of.—**To attain to that world**, the state of life after the coming of the Messiah, which is introduced by **the resurrection from the dead.** This means the *first* resurrection of the *righteous* (chap. 14: 14), and the statement probably includes those believers who are living at the Second Advent.

Ver. 36. **For neither can they die any more.** The correct reading ('for'), supported by Aleph, B, L, 33, introduces the reason they do not marry: there is no more death, hence no more birth. If then all the dead are raised and die no more, the same is true of unbelievers. But in the case of those directly spoken of, their altered nature is introduced as a reason why they cannot 'die any more:' **for they are equal unto the angels.** They are distinguished from the angels, but like them are immortal.—**And are sons of God.** A second proof that their nature is such that they cannot die: they are not simply sons of God in the moral sense, but are essentially 'partakers of the divine nature,' and hence free from death.—**Being sons of the resurrection.** Into this state they pass, this change of nature takes place, at the resurrection. And the same change will occur in believers living at that day (1 Cor. 15: 51–54). Comp. Rom. 8: 18–23.

Ver. 37. **Even Moses**, whom you have quoted (ver. 28) to establish the opposite view. The Sadducees are said to have acknowledged the authority of the Pentateuch, but not of the prophetical books.—**Shewed.** The making known something before concealed, but by implication, rather than direct statement (Godet).—**In the place concerning the Bush**; lit., 'at the Bush,' which can scarcely mean, when Moses was at the burning bush. The paraphrase of the R. V. gives the sense (as in Mark also): in the section which tells of the burning bush. The capital letter also serves to indicate this view. In Matthew and Mark the words of Ex. 3: 6 are directly cited, as spoken by God; here the statement is referred to as the language of Moses in a passage written by him, thus presenting the correlated fact of the human authorship.—**The God of Abraham**, etc. 'God as the

38 and the God of Isaac, and the God of Jacob. Now
he is not the God of the dead, but of the living: for
39 all live unto him. And certain of the scribes answer-
40 ing said, [1]Master, thou hast well said. For they durst
not any more ask him any question.
41 And he said unto them, How say they that the
42 Christ is David's son? For David himself saith in
the book of Psalms,

The Lord said unto my Lord,
Sit thou on my right hand,

[1] *Or. Teacher.*

Personal One contracts a covenant with men, and calls Himself after them. They must therefore be eternal, because they are the children of the covenant of the Everlasting God' (Van Oosterzee).

Ver. 38. **Now**, or, 'but,' which is better supported than 'for' (A. V.), presenting the logical conclusion.—**Not the God of the dead, but of the living.** The article does not occur in the Greek before 'dead' and 'living.' This Jehovah, thus named ('the God of Abraham,' etc.) is not the God of dead, but of living persons.—**For all live unto him.** Peculiar to Luke. The emphasis rests upon 'all,' which may be taken in its widest sense: all creatures, whether living or dead, angels or men, live in the sight of God. This extends the argument further than the parallels in Matthew and Mark, where the *covenant relation* alone is brought into view.

Vers. 39, 40. In this form Luke presents the victory of our Lord, which was connected with the last question put to Him by a lawyer. —**Thou hast well said.** There was no hypocrisy in this exclamation, but comp. especially on Matt. 22: 35.—**For they durst not,** etc. But their hostility remained, and was doubtless increased by the result of the counter question of our Lord. The accounts present here decisive marks of independence. The question of the scribe (Matt. 22: 34–40; Mark 12: 28–34), 'is omitted by St. Luke, because he has given similar ones before' (Farrar).

Vers. 41–44. Our Lord's Closing Question.—Parallel passages: Matt. 22: 41–46; Mark 12: 35–37.

Ver. 41. **And he said unto them,** *i. e.*, the 'Scribes' (ver. 39); according to Matthew: 'the Pharisees;' according to Mark, it was said *of* the Scribes.—**How say they;** quite general, but the parallel accounts show that the teaching of the Scribes and Pharisees is referred to.—**The Christ;** the Messiah promised in the Old Testament.

Ver. 42. **For David himself.** 'For' is peculiar to Luke. The Davidic authorship of Ps. 110 is assumed.—**In the book of Psalms.** As in ver. 37, the human record is spoken of; Matthew has: 'in the Spirit;' Mark: 'in the Holy Spirit.' Godet says: 'The new Messianic

43 Till I make thine enemies the footstool of thy feet.
44 David therefore calleth him Lord, and how is he his
son?
45 And in the hearing of all the people he said unto
46 his disciples, Beware of the scribes, which desire to
walk in long robes, and love salutations in the market-
places, and chief seats in the synagogues, and chief

explanations of Ps. 110 are the masterpiece of rationalistic arbitrariness.' If our Lord did not believe in the inspiration of these records, we have no knowledge of what He did believe.—**The Lord** (*i. e.*, Jehovah) **said unto my Lord**; here the Hebrew is *Adonai*, the possessive pronoun being represented by the letter Yod (the 'jot' of Matt. 5: 18). Evidently those present admitted that the verse referred to the Messiah; our Lord's interpretation being: David speaks of the Messiah (to whom Jehovah speaks) as his Lord.—**Sit thou on my right hand.** A Messianic utterance; comp. our Lord's words before the Sanhedrin (chap. 22: 69).

Ver. 43. **The footstool of thy feet.** A Hebrew expression, which the R. V. rightly restores, here and in Mark 12: 36. The convenience of showing the variation in Matthew ('underneath thy feet') and in some copies of Mark, is of itself a good reason for giving this form. Comp. Paul's allusion to this in 1 Cor. 15: 25.

Ver. 44. **How is he his son?** 'Then' is poorly supported, both here and in Mark. They could not answer Him, nor does our Lord at this point reveal the truth. Godet thinks the question was asked to publicly demonstrate, in advance of the accusation of blasphemy which would be made against Him, that the Old Testament taught the Divinity of the Messiah. He adds: 'If it is true that Jesus applied to Himself the title of David's Lord, with which this king addressed the Messiah in Ps. 110, the consciousness of His Divinity is implied in this title as certainly as in any declaration whatever of the fourth Gospel.' Moreover this question 'affords the convincing proof that for true Christianity everything depends on a correct judgment of His glorious Person' (Van Oosterzee). To ignore this is to be ignorant of the central fact of God's revelation.

Vers. 45–47. Denunciation of the Scribes. Parallel passage: Mark 12: 38–40, with which Luke's account closely agrees. In Matthew 23, a full account of the discourse is given.

Ver. 45. **In the hearing of all the people.** Peculiar to Luke. Matthew: 'Then spake Jesus to the multitude and to His disciples.'

Ver. 46. **Beware of the scribes**; spoken of as a class, their characteristics being added.—**Which desire to walk in long robes.** The 'desiring' (lit., 'willing') is the main point, the 'long robes' were signs of office and dignity. Harmless in themselves they become in the case of those desiring to display them, the signs of unworthy official

47 places at feasts; which devour widows' houses, and for
a pretence make long prayers: these shall receive
greater condemnation.
21: 1 And he looked up, [1]and saw the rich men that
2 were casting their gifts into the treasury. And he
saw a certain poor widow casting in thither two mites.
3 And he said, Of a truth I say unto you, This poor

[1] Or, *and saw them that . . . treasury, and they were rich.*

pride. The characteristics remain, though the cut of the robes may have been altered. The love of **salutations** in public, indicated the same pride. Not courtesy, but cherished ceremony fostering vanity, is forbidden.—**Chief seats . . . chief places.** The R. V. has restored the correspondence which exists in the original, and made the passage more intelligible. Comp. chap. 11: 43.

Ver. 47. **Which devour widows' houses.** Matt. 23: 14 (which answers to this verse) is not well sustained. 'The avarice thus described may have attained its end either (1) by using the advantages which they possessed, as the priests and notaries of the time, to press unjust claims against wealthy widows, or to become their heirs, or (2) by leading devout women, under the show of piety, to bestow on them their estates or houses. To minister to the maintenance of a scribe was, they taught, the best use of wealth' (Plumptre).—**And for a pretense,** etc. 'Shew' (A. V.) is an unnecessary variation. The construction in Matthew and Mark is different. The pretence of piety on the part of those thus robbing the defenceless involves **greater condemnation.** 'Damnation' (A. V.) is misleading.

Chap. 21: 1–4. The Widow's Mites.—Parallel passage: Mark 12: 41–44. The separation of this paragraph from chap. 20 is unfortunate.

Ver. 1. **And he looked up** (ver. 1). From where He had taken His seat, 'over against the treasury' (Mark). The distance could not have been very great.—**The rich men,** etc. The marginal rendering has little to recommend it.—**Into the treasury.** In the court of the women, in which were placed thirteen chests, with trumpet-shaped mouths, into which the gifts were cast. The place where they stood was called 'the treasury.'

Ver. 2. **A certain poor widow.** In Mark 'one' occurs, in contrast with 'many that were rich.' It is possible that the poverty in this case was due to the rapacity of the scribes.—**Casting in two mites.** Luke's report is vivid. The smallest copper coin among the Jews was called *lepton* ('mite'), *i. e.*, fish-scale, the same name being used by the Greeks. Mark explains its relative value. It was worth about two mills, American money. She had 'two,' and she gave both.

Ver. 3. **Of a truth.** The ground for this saying is given in ver. 4.

4 widow cast in more than they all: for all these did of
their superfluity cast in unto the gifts: but she of her
want did cast in all the living that she had.

CHAPTER 21: 5–38.

The Prophecy of the Destruction of the Temple, and the Subsequent Discourse.

5 And as some spake of the temple, how it was adorned

Ver. 4. For all these did of their superfluity, etc. The principle here laid down is a simple one, and of universal validity. The value of gifts is their cost to the giver; the measure of that cost is the self-denial involved, and not the amount of the gift itself.—**All the living that she had.** It is needless to inquire how our Lord knew this. While the reference is to her possessions, the word serves to hint at her entire self-consecration. 'This incident, witnessed by Jesus at such a time, resembles a flower which He comes upon all at once in the desert of official devotion, the sight and perfume of which make Him leap with joy' (Godet).

The Prophecy of the Destruction of the Temple, and the Subsequent Discourse, vers. 5–38.

Parallel passages: Matt. 24; Mark 13. The discourse of our Lord about the last times, is here connected most closely with the prediction of the destruction of the temple (vers. 5, 6). There is no allusion to the mount of Olives, where, as Matthew and Mark distinctly assert, the question of ver. 7 was put; but the wording of that verse clearly admits of a change of scene. (The latter Evangelist names the four disciples to whom the discourse was spoken.) Luke's report is not so full, yet it contains a number of peculiarities. As regards the application of this discourse, there has been much discussion. It was occasioned, we are told in all three accounts, by a prediction of the entire destruction of the temple, which led the disciples to ask, 'When shall these things be?' It therefore certainly has a primary reference to the destruction of Jerusalem. Yet many of the predictions point to another event still future. Indeed, this is to be expected. The disciples had also asked: 'What shall be the sign of thy coming, and of the end of the world?' (Matt. 24: 3). They doubtless thought the destruction of Jerusalem and the second coming of our Lord would occur at the same time. But, instead of correcting the mistake, our Lord in His answer makes one prophecy respecting the two events. For although separated in time, they are analogous. Hence even those parts which most plainly refer to the destruction of Jerusalem may have another fulfilment hereafter. We must be very cautious, however, in asserting this too positively of any one passage. The destruction of Jerusalem is made the type of 'the end of the world;' but, for that very reason, we should beware of too definite interpretations pointing to the last time. The account of Luke, while admitting of the other reference, applies most fully to the overthrow of Judaism. This Evangelist has already given an account of a discourse referring to the coming of Christ, which con-

6 with goodly stones and offerings, he said, As for these
things which ye behold, the days will come, in which
there shall not be left here one stone upon another, that
7 shall not be thrown down. And they asked him, say-
ing, [1]Master, when therefore shall these things be? and
what *shall be* the sign when these things are about to

[1] Or, *Teache*

tains much that is found in the account given by Matthew and Mark of this one; see chap. 17: 20–37.

Vers. 5, 6 give the prophecy which occasioned the discourse; ver. 7 tells of the question of the disciples. In vers. 8, 9 there is a warning against being deceived as to the fulfilment; vers. 10–19 predict the persecutions which must precede. The destruction of Jerusalem is plainly foretold in vers. 20–24, while vers. 25–28 refer directly to the second coming. In vers. 29–33 the parable of the fig tree is introduced, as a preface to the closing warning in vers. 34–36. (These divisions follow in the main the paragraphs of the R. V.) In vers. 37, 38, Luke adds another of the summaries characteristic of his Gospel.

Vers. 5, 6. The Prophecy of the Destruction of the Temple.—**Some spake.** Our Lord's attention was called to the building by one of His disciples (so Mark).—**Goodly stones.**—The immense size of them was especially worthy of remark. The structures were not yet finished at that time.—**Offerings.** The word occurs only here in the New Testament. It means 'consecrated gifts.' These had been made for the most part by heathen: such as holy vessels by the Emperor Augustus, and others by Ptolemy Philadelphus, king of Egypt, and especially the magnificent golden vine presented by Herod the Great, and described by Josephus. The disciples, as it were, became the intercessors for the doomed sanctuary, and pointed to these things, which fulfilled Old Testament prophecy (Ps. 72; Is. 60) in regard to gifts from heathen princes, as a ground for hope that the temple would continue.

Ver. 6. **The days** (lit., 'days').—**There shall not be left here** (so Aleph, B, L, and other good authorities) **one stone upon another.** Comp. chap. 19: 44. How improbable the fulfilment must have seemed! Yet this literally happened (so Josephus), and that in spite of the desire of Titus to spare the temple. Farrar cites the remarkable passage in 2 Esdras 10: 54: 'in the place where the Highest beginneth to show His city, there can no man's building be able to stand.' Comp. on Matt. 24: 2.

Ver. 7. The Question.—Comp. Matt. 24: 3; Mark 13: 4.—**And they asked him,** *i. e.*, those spoken of in ver. 5.—**When therefore shall these things be.** Matthew joins with this a question about the end of the world, which the disciples evidently joined in time with this destruction. They seemed to think: Only the destruction of the world can result in the destruction of this magnificent

8 pass? And he said, Take heed that ye be not led
astray: for many shall come in my name, saying, I am
he; and, The time is at hand: go ye not after them.
9 And when ye shall hear of wars and tumults, be not
terrified: for these things must needs come to pass
first; but the end is not immediately.
10 Then said he unto them, Nation shall rise against

temple, God's own temple. 'It was evening, at the moment perhaps when the setting sun was casting his last rays on the sacred edifice and the holy city. According to Mark (13: 3), Jesus was seated with Peter, James, John, and Andrew, on the Mount of Olives, over against that wonderful scene.' (Godet.)

Vers. 8, 9. THE OPENING WARNING.—Comp. Matt. 24: 4–6; Mark 13: 5–7. The variations from the other accounts are slight.—**Take heed that ye be not led astray.** 'Deceived' (A. V.) is less exact. In view of the many misguided attempts to fix the chronology of prophecy, this warning always seems appropriate. Many look upon every extraordinary event in nature or in the affairs of nations as a token of the closing of the world's drama.—**For many shall come,** etc. Many Jewish enthusiasts appeared before the destruction of Jerusalem, but none of them seem to have claimed the authority of the Christian Messiah. The warning probably refers to the danger to which Christians would be exposed, in their expectation of the early return of Christ, of supposing some other person to be the Lord.—**I am he**; a better rendering than that of the A. V.—**The time,** *i. e.*, of the coming of the kingdom, **is at hand.** Part of what the deceivers would say. Peculiar to Luke.

Ver. 9. **Hear of wars.**—Before the campaign which ended in the destruction of Jerusalem, there were numerous threats of war, and the believers in Judæa were in danger of being troubled by this.—**Tumults.** Peculiar to Luke. There was a time of unusual commotion among the Jews in all countries, even at Rome itself, before the war which overthrew their holy city.—**Be not terrified.** They should be watchful, but not fearful. There would be nothing of judgment for them in the visitation upon Jerusalem. The same is true if the prophecy is applied to the future.—**For these things must first,** etc. According to God's plan, here revealed, these events would precede the great catastrophe; hence they need not be terrified.—**But the end is not immediately.** Such wars and commotions would continue for some time. This guards them against supposing that every war was the sign of the coming of the Lord (at the destruction of Jerusalem). Whatever future reference the prophecy has, it has to the same extent a *present* caution.

Vers. 10–19. PREDICTIONS OF PERSECUTIONS. Comp. Matt. 24: 7–14; Mark 13: 8–13. Luke's account shows independence.

11 nation, and kingdom against kingdom: and there
shall be great earthquakes, and in divers places famine
and pestilences; and there shall be terrors and great
12 signs from heaven. But before all these things, they
shall lay their hands on you, and shall persecute you,
delivering you up to the synagogues and prisons,
[1]bringing you before kings and governors for my

[1] Gr. you *being brought*

Ver. 10. **Then said he.** This clause is peculiar to Luke. It indicates either a break in the discourse, or more probably the introduction of more particular details.—**Nation shall rise,** etc. 'Bear in mind the massacres at Cæsarea, between Syrians and Jews, in which twenty thousand of the latter fell, while in Syria almost every city was divided into two armies, which stood opposed to one another as deadly enemies; the quick succession of the five emperors in Rome within a few years, Nero, Galba, Otho, Vitellius, Vespasian, and the tumults connected therewith in wider and narrower circles.' (Van Oosterzee.) Even if there is a wider reference, the primary application to such events is undeniable.

Ver. 11. **And great earthquakes.** Historians record five earthquakes in thirteen years, about the middle of the first century.—**In divers places.** To be joined with what follows, as the R. V. indicates.—**And pestilences.** To be omitted in Matt. 24: 7. Five years before the Jewish war thirty thousand persons died at Rome in one season of pestilence.—**Terror and great signs from heaven.** The whole clause seems to refer to one kind of events, 'meteors, auroras, eclipses, etc., phenomena to which the vulgar readily attach a prophetic significance' (Godet), and which, as both Josephus and Tacitus tell us, were noticed in Judæa in the period before the destruction of Jerusalem.

Ver. 12. **But before all these things.** Matthew says 'then,' and Mark also seems to imply that the persecutions would follow the signs, etc. (vers. 11, 12). But the discrepancy is only apparent. The passage in Matthew (ver. 6) tells of what shall take place before the end comes, then in vers. 7, 8 (corresponding to vers. 10, 11, here) of certain things which are 'the beginning of sorrows' (ver. 9), actually a part of the final throes, introducing these as a proof ('for,' ver. 7) that 'the end is not yet:' afterwards in ver. 9 (corresponding to ver. 12 here) the point of time spoken of in ver. 6, is resumed, and 'then' (*i. e.*, while 'the end is not yet') introduces the prediction of persecution.—**Lay their hands on you.** This is to be understood literally, and was soon fulfilled; see Acts everywhere.—**To the synagogues.** These were the places of ecclesiastical punishment among the Jews; so that this refers especially to Jewish persecution, which first befell the disciples, even in foreign countries; see Acts 13: 50.—**Prisons.**

13 name's sake. It shall turn unto you for a testimony.
14 Settle it therefore in your hearts, not to meditate be-
15 forehand how to answer: for I will give you a mouth
and wisdom, which all your adversaries shall not be
16 able to withstand or gainsay. But ye shall be delivered
up even by parents, and brethren, and kinsfolk, and
friends; and *some* of you [1]shall they cause to be put

[1] Or, *shall they put to death.*

This was fulfilled both by Jews and Gentiles: see Acts 5: 18 and 16: 24.—**Kings.** Compare in the Book of the Acts the conduct of Herod, of Paul before Agrippa, before Cæsar (2 Tim. 4: 16).—**Governors:** compare Paul before Felix and Festus.—**For my name's sake.** It is not persecution, but persecution for Christ's sake, that is predicted; a distinction with a difference which fanatics fail to perceive. Compare the similar prediction made to the Apostles just before they were sent out (Matt. 10: 17, 18).

Ver. 13. **It shall turn unto you for a testimony,** *i. e.*, of your faithfulness, giving you an opportunity to testify for the Lord, and 'against them' (Mark. 13: 9).

Ver. 14. **Settle it therefore.** Compare Mark 13: 11; Matt. 10: 19. These four disciples had received a similar command some time before; it is now confirmed.—**In your hearts;** so as to 'be not anxious' (Matthew, Mark).—**Beforehand how to answer.** The 'answer' is the defence made on trial. They were not to be concerned as to 'how or what' they should speak (Matthew). No studied eloquence would be needed in their defence; the reason follows.

Ver. 15. Peculiar to Luke, but comp. Matt. 10: 19, 20.—**For I will give you.** The promise is from our Lord Himself; but notice that in the parallel passage in Mark 13: 11 the power is attributed to 'the Holy Ghost,' and in Matt. 10: 20 to 'the Spirit of your Father.'—**A mouth and wisdom.** The former refers to the words they were to utter; the latter, to the gift of delivering these words appropriately. According to others, 'mouth' refers to the form, 'wisdom' to the thought. In any case both thought and word would be needed. The inspired thought could only be expressed in words, and must affect the words.—**Not be able to withstand or gainsay;** 'withstand' corresponds to 'wisdom;' 'gainsay' to 'mouth.' Comp. Acts 6: 10, as a specimen of fulfilment. There is, however, no reference to Stephen here, as those who deny any prophecy would affirm. The prophecy was literally fulfilled, and the condemning to death was often a confession that the words of the martyrs could not be answered.

Ver. 16. **Delivered up even by parents.** A prediction of domestic persecution had been made before (Matt. 10: 21), while in the parallel passage (Matt. 24: 10) it is joined with a prophecy of apostasy among Christians. Certainly none would persecute more bitterly than

17 to death. And ye shall be hated of all men for my
18 name's sake. And not a hair of your head shall per-
19 ish. In your patience ye shall win your [1] souls.
20 But when ye see Jerusalem compassed with armies,
21 then know that her desolation is at hand. Then let

[1] Or, *lives.*

these. Of such apostasy there are indications in the Epistles, and the persecutions would naturally follow. Paul had to maintain a long conflict against false brethren, Judaizing teachers.—**Some of you.** James, who was present, was soon put to death (Acts 12: 2). The marginal rendering is more exact.

Ver. 17. **And ye shall be hated,** etc. Comp. Acts 24: 5; 28: 22, and the many allusions in the Epistles, as well as the notices of Christians in early heathen writers. Probably the last times will be marked by a fresh and fierce manifestation of this hate.

Ver. 18. **And not a hair of your head shall perish.** Some would add: 'as long as you are needed for the service of Christ;' others refer it to the safety of the mass of Christians at the time of the destruction of Jerusalem. But the fact that ver. 16 points to the death of some makes a reference to the spiritual life more probable. The seeming difficulty led to an early omission of the verse. It is better to understand it as 'not *literally*, but *really* true; not *corpo-really*, but in that real and only *life* which the disciple of Christ possesses' (Alford). This view is confirmed by the correct interpretation of the next verse.

Ver. 19. **In your patience,** or, 'stedfastness,' **ye shall win your souls,** or, 'lives.' In the endurance of these predicted afflictions they should gain, or come into the possession of, their true life. If ver. 18 refers to physical safety this promise also does. 'In' means: in this God appointed way, not strictly, by means of it. The whole verse is not a command, but a promise, according to the reading of A, B, 33, the best versions, so Origen expressly. The reading followed in the A. V. is misleading. The word 'souls' (or, 'lives') opposes that view of ver. 18, which refers it to the preservation of every hair in the resurrection.

Vers. 20–24. The Direct Prediction of the Destruction of Jerusalem.—Comp. Matt. 24: 15–22; Mark 13: 14–20. There is no parallel in Luke's report to Matt. 24: 23–28; Mark 13: 21–23.

Ver. 20. **Jerusalem compassed with armies.** The plainest and most graphic form of the prediction. Luke, writing for Gentile readers, does not refer to Daniel's prophey, but speaks of its fulfilment. We prefer this view to that which finds a different sign here; comp. Mark 13: 14, 15. There was abundant time, after the first approach of the Roman armies, for the Christians to flee: **her desolation** did not then begin, but was **at hand.**

Ver. 21. **In Judæa.** The Christians living there.—**Flee to the**

them that are in Judæa flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein.
22 For these are days of vengeance, that all things which
23 are written may be fulfilled. Woe unto them that are with child and to them that give suck in those days! for there shall be great distress upon the [1]land, and
24 wrath unto this people. And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

[1] Or, *earth*.

mountains. They understood this literally, and fled to Pella, over the mountains in Perræa, where they remained in safety.—**In the midst of her,** *i. e.*, Jerusalem, not Judæa, as appears from the last clause of the verse.—**In the country.** In the rural districts about Jerusalem, not in other countries; as the A. V. implies.—**Therein;** *i. e.*, into the city. The command is more detailed in the accounts of Matthew and Mark. The one thought is: Jerusalem is doomed, the sign of its destruction is plain; flee from the impending danger. This was literally obeyed, and no Christians perished when Judaism was overthrown. Its temple perished, its worship ceased, its people were scattered; but its real King still reigned over a real Israel.

Ver. 22. **Days of vengeance.** Of God's vengeance, not of man's. Comp. chap. 18: 8. Even Titus seems to have been conscious that he was a minister of Divine retribution.—**All things which are written may be fulfilled.** Our Lord then asserts that this retribution had been already prophesied in the Old Testament. 'All things' points to more than one prediction. That of Daniel, quoted by Matthew and Mark, is certainly included, but others also, beginning with Deut. 28: 15, etc., and running through the whole prophetic period.

Ver. 23. **Woe unto them that are with child,** etc. The terrors of such a time are naturally greatest for these classes, named in all three accounts.—**Upon the land,** or, 'earth.' This may be general, but as the direct reference is to the war under Titus, it more probably means: the land of Judæa. If the wider sense be adopted, the particular distress (Divine retribution) is brought out in the clause: **wrath unto this people.**

Ver. 24. **They shall fall,** etc. Peculiar to Luke. The reference is, of course, to 'this people.' 'According to Josephus, the number of the slain amounted to 1,100,000; 97,000 were carried away as slaves, mostly to Egypt and the provinces.'—**And Jerusalem shall be trodden down of the Gentiles,** or, 'nations.' Here the discourse

25 And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity

begins to have a wider reference than the destruction of Jerusalem. That city is personified, and represented as desecrated, and kept in contemptuous bondage and desolation. This is its present condition. We, therefore, understand 'Gentiles,' as meaning not only Romans, but Mohammedans, and even Crusaders.—**Until the times of the Gentiles be fulfilled.** Comp. Rom. 11: 11–32. Each Gentile nation, like the Jews, has its 'time' (opportunity). When this dispensation of the Gentiles ends, Jerusalem will be no longer trodden down. Opinions differ, however, as to whether this dispensation of the Gentiles implies their conversion to Christ or their rejection of Him. All analogy points to the former, and the subsequent prophecies confirm this view. Among all nations converts will be made, but the terrible events which will precede the end of the world indicate plainly a great rejection.

Vers. 25–28. THE SIGNS OF THE COMING OF THE END.—Comp. Matt. 24: 29–31; Mark 13: 24–27. In both these passages the R. V. makes a separate paragraph. Here the connection with ver. 24 is close, and yet in none of the accounts is the change of subject more unmistakable. From this point the prominent (in most cases the exclusive) reference is to the Second Coming of Christ, which will not take place 'until the times of the Gentiles be fulfilled.'

Ver. 25. **And there shall be signs**, etc. These signs evidently refer not to the destruction of Jerusalem, but to the end of 'the times of the Gentiles.' The language is peculiar to Luke, but the thoughts are the same as in Matthew and Mark. The R. V. properly reproduces the graphic form of the Greek **in sun and moon and stars.** Up to the time of fulfilment it will doubtless be an open question whether this prophecy points to certain cosmic changes, or is to be understood figuratively, of 'the eclipse of nations and the downfall of potentates' (Farrar). The former is not at all impossible.—**And upon the earth distress of nations**, etc. The remainder of the verse is peculiar to Luke.—**For the roaring of the sea and the billows.** The R. V. accepts a reading (Aleph, A, B, C, L, Vulgate, etc.) which requires a change of punctuation and construction; but a more exact rendering would be: 'at the roar of the sea and the surge.' How far this prophecy will be literally fulfilled cannot be determined. If the whole passage be taken figuratively, then a remarkable commotion in the sea of nations is predicted, but it may refer to physical perturbations ushering in the new earth. The perturbations, whether physical or not, will be portentous, producing general anxiety and despair in view of the further terrors these events presage. 'Alarming symptoms will all at once proclaim one of those universal revolutions through which our earth has more than once passed' (Godet).

26 for the roaring of the sea and the billows; men [1]fainting for fear, and for expectation of the things which
are coming on [2]the world: for the powers of the hea-
27 vens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great
28 glory. But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.
29 And he spake to them a parable: Behold the fig

[1] Or, *expiring.* [2] Gr. *the inhabited earth.*

Ver. 26. **Men fainting for fear**, etc. The marginal rendering is more literal. The entire clause points to visible terrifying occurrences.—**The world.** The R. V. always explains the Greek word here used, by the above marginal note.—**The powers of the heavens shall be shaken.** So Matthew and Mark.

Ver. 27. **And then shall they see the Son of man coming.** Comp. 1 Thess. 4: 16; Rev. 14: 14, and similar passages.—**In a cloud.** This form is peculiar to Luke.—**With power and great glory**; so Matthew; Mark: 'with great power and glory.' This personal coming is everywhere announced, but its time is unknown (Mark 13: 32), and the prophecies regarding its attending circumstances can only be figures of the greater realities.

Ver. 28. **But when these things**, *i. e.*, those spoken of in vers. 25, 26, since the coming of the Son of man (ver. 27) would be instantaneous.—**Begin to come to pass.** This suggests their continuance, but the close of the verse indicates a brief period.—**Look up.** The word means to raise one's self from a stooping posture, and is here applied to those previously bowed under tribulations. The idea of joyful hope is of course implied, as in the other phrase: **lift up your heads**, which, however, suggests more strongly the idea of expectation.—**Because your redemption** (completed at and by Christ's appearing) **draweth nigh.** The same events which terrified the world (vers. 25, 26) are to awaken these feelings in Christians. This is to be our comfort also during the intervening period, if we are cast down by the prospect, or fact, of a general rejection of Christ.

Vers. 29–33. The Parable of the Fig Tree. Comp. Matt 24: 32–35; Mark 13: 28–32. The three accounts agree closely, but Matthew and Mark add some thoughts not found in Luke's report. The interpretation of this paragraph is very difficult. If it can be referred exclusively to the Second Advent, all becomes simple; but ver. 32 is most naturally applied to the destruction of Jerusalem. It seems likely that, having uttered predictions respecting each event, our Lord now speaks of what is common to both; the one being a type of the other: but see on ver. 32.

30 tree, and all the trees: when they now shoot forth, ye
see it and know of your own selves that the summer
31 is now nigh. Even so ye also, when ye see these
things coming to pass, know ye that the kingdom of
32 God is nigh. Verily I say unto you, This generation
shall not pass away, till all things be accomplished.
33 Heaven and earth shall pass away: but my words
shall not pass away.
34 But take heed to yourselves, lest haply your hearts
be overcharged with surfeiting, and drunkenness, and
cares of this life, and that day come on you suddenly

Ver. 29. **And he spake to them a parable.** This break in the continuity of the discourse is peculiar to Luke, and may indicate that this is the summing up.—**Behold the fig tree.** Some find a reference to the Jewish people (comp. chap. 13: 6–9, and the cursing of the barren fig tree); but the addition of Luke: **and all the trees**, shows that this must not be pressed.

Ver. 30. **When they now shoot forth.** The figure requires no explanation; but Luke here also includes 'all the trees'—**Of your own selves** is peculiar to Luke.

Ver. 31. **Know that the kingdom of God is nigh.** Matthew and Mark: 'that He is nigh,' but 'it' is a probable rendering. The expression used by Luke certainly admits of a double reference to the beginning and to the consummation of the new dispensation.

Ver. 32. **This generation shall not pass away.** On the whole it is safest to take 'generation' in its natural sense, though many still maintain that it here means 'race' (*i. e.*, the Jewish people). The reference is then to the destruction of Jerusalem, either as accomplishing 'all things' spoken of, or as the beginning of the process of accomplishment (so Van Oosterzee, Plumptre, and others). An exclusive application to the destruction of Jerusalem seems to be opposed by the fact that Matthew and Mark, immediately after this, tell of our Lord's saying: 'of that day or that hour knoweth no one,' etc.

Ver. 33. **Heaven and earth shall pass away.** With what quiet majesty our Lord speaks. There would be an anti-climax, if the exclusive reference were to the destruction of the Jewish state. The new heavens and new earth are here promised (comp. 2 Pet. 3: 8–13). The Lord's people are often impatient because the fulfilment is delayed, but the Lord is 'patient, because eternal.'

Vers. 34–36. Concluding Warning.—Peculiar to Luke in this form, though the same thoughts occur in Matt 24: 42–51; Mark 13: 32–37.

35 as a snare: for *so* shall it come upon all them that
36 dwell on the face of all the earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.
37 And every day he was teaching in the temple; and every night he went out, and lodged in the mount that

Ver. 34. **To yourselves.** Emphatic.—**Overcharged.** Made heavy, sleepy, and hence unexpectant, the underlying thought being the sudden return of the Lord. Three things are mentioned as bringing them into such a state.—**Surfeiting,** heaviness and dizziness, such as drunkenness of *yesterday* gives; **drunkenness,** which makes them for *to-day* unfit to reflect maturely upon their highest interests; **cares of this life,** which plague them for *to-morrow* (Van Oosterzee). These are not to be taken figuratively, but as representing three classes of dangers. Things relatively lawful are here included, because they may be used so unwisely as to deprive Christians of a watchful spirit. —**Suddenly as a snare.** The phrase 'as a snare,' is properly connected with ver. 34 in the R. V. 'That day' would certainly come 'suddenly,' but if they were 'overcharged' with other matters, it would come 'as a snare.' The figure is that of throwing a net or noose, over wild animals. There is a thought of ruinous consequences as well as of suddenness.

Ver. 35. **For so shall it come upon all,** etc. It is to be a universal surprise, a universal judgment.—The idea of sitting securely is implied in the word **dwell.**

Ver. 36. **But watch ye at every season.** This is the main exhortation, and the mode of this constant watching is further described, **making supplication.—That ye may prevail,** or, 'have the strength,' be in a condition. This is the sense of the correct reading. (So Aleph, B, L, 1, 33, and early versions.) But the reference is not to human strength.—**And to stand before the Son of man.** Gathered by the angels as the elect (Matt. 24: 31; Mark 13: 27). As the glorified Son of man is referred to, we may include here the idea of permanent glory in His presence as well as full acquittal at the hour when brought before Him. A fitting conclusion.

Vers. 37, 38.—Concluding Sketch of our Lord's Teaching. Peculiar to Luke. Luke does not assert that our Lord afterwards taught in the temple. Hence there is no contradiction of the accounts of Matthew and Mark. Unlike them he has prefaced the final discourses with a general sketch of our Lord's activity during these days (chap. 19: 47, 48), and now he sums up in conclusion, with a similar sketch.

Ver. 37. **Every day.** Lit., 'the days,' definite days of that week of His passion.—**The mount of Olives,** or better, **Olivet.** See on chap. 19: 29. Luke makes no mention of Bethany, where, according

38 is called *the mount* of Olives.* And all the people came early in the morning to him in the temple, to hear him.

Chapter 22: 1–6.

The Council of the Rulers, and their Agreement with Judas.

22: 1 Now the feast of unleavened bread drew nigh,

* Instead of 'the mount of Olives' read *Olivet.—Am. Com.*

to Matthew and Mark, our Lord spent the nights of Sunday and Monday. This is all they assert, although from their inserting the supper at Bethany *after* these discourses, the impression is made that *Tuesday night* was spent there. As the nights here referred to were those connected with public teaching, it does not meet the difficulty, to say that Luke is telling us where our Lord spent Tuesday and Wednesday nights, of which we have no definite record. It is improbable that He spent the night (partly in prayer) without shelter. The next appearance of our Lord is, as sending two of His disciples (chap. 22: 8), so that they were near Him. Bethany was probably the place, and Olivet is here mentioned as including it.

Ver. 38. **Came early in the morning**, rather than came eagerly, as some translate. This suggests that our Lord was for the greater part of the teaching days in the temple; a fact in accordance with the number of incidents which we must place on Tuesday.—No miracles are mentioned in this connection; the time for these had already passed. Up to the last appearance in public before His betrayal, our Lord's popularity continued.

The Council of the Rulers, and their Agreement with Judas, vers. 1–6.

Parallel passages: Matt. 26: 1–16; Mark 14: 1–11. Luke omits our Lord's prediction of His passion, made at the close of His discourses, (Matthew), and also the supper at Bethany. The latter omission cannot be due to the fact that he has recorded a similar anointing at an earlier period (chap. 7: 36–50). The two occurrences are entirely distinct. The time of the events recorded in this section was probably on *Tuesday evening*, after the conflicts in the Temple. They may have occurred while our Lord was on the mount of Olives with the four disciples.

Vers. 1, 2. The Plot of the Rulers.

Ver. 1. **Now the feast of unleavened bread**; the whole period of the passover feast, of which the first day was called the day of unleavened bread; comp. ver. 7 with Matt. 26: 17; Mark 14: 12.—**Which is called the Passover**. Explanation for Gentile readers. The word is printed with a capital letter, because it is here used as a proper name. In other cases it is joined with 'feast,' or has a slightly different sense. On the institution of the passover, see Exod. 12: 1–14.

2 which is called the Passover. And the chief priests
and the scribes sought how they might put him to
death; for they feared the people.
3 And Satan entered into Judas who was called Iscariot,
4 being of the number of the twelve. And he went away,
and communed with the chief priests and captains, how
5 he might deliver him unto them. And they were
6 glad, and covenanted to give him money. And he

Ver. 2. **How they might put him to death; for they feared the people,** who had been hearing Him so attentively (chap. 21: 38); hence the question was *how* they could carry into effect a purpose already determined. 'Not on the feast-day' (Matthew, Mark) is implied here, and also in ver. 6. 'It was in exact keeping with the Divine plan that Jesus should die during the feast; and the perfidy of Judas, the means which the rulers thought they could use to attain their end, was that of which God made use to attain His' (Godet).

Ver. 3–6. The Agreement with Judas. The successive steps are stated in the same order by all three Evangelists. He went to them with his proposal; they joyfully agreed to pay him; he sought to betray Jesus.

Ver. 3. **And Satan entered.** Peculiar, in this connection, to Luke. Comparing this with John 13: 27, we conclude that Luke speaks of a preparatory influence, and John of a later decisive possession. While the plan was Satanic, the actual betrayal was more so.—**Being of the number of the twelve.** Here, as usual, this is a pathetic addition to the mention of Judas. The Satanic influence here specified does not interfere with the theory of a strong human motive. That this motive was *avarice* seems clear from the accounts, and human experience shows how strong and how unworthy a motive this is. It is true that Judas, seeing the failure of his expectations of a temporal Messianic kingdom, now sought to make friends with the rulers who opposed his Master; but avarice was at the bottom of his false hope. See further on the parallel passages. An avaricious minister may not become a Judas; but he certainly exposes himself to Satanic influences.

Ver. 4. **Communed with the chief priests.** They may have been still together at a meeting of the Sanhedrin (comp. Matt. 26: 3). —**And captains** (ver. 4), *i. e.*, the officers of the temple-guard, composed of Levites. Their help would be necessary, and doubtless they had been incensed by our Lord's words in the temple.—**Might deliver.** 'Betray' is a rendering of the same word; but the idea of treachery is not necessarily involved.

Ver. 5. **Were glad, and covenanted to give him money.** The amount is named by Matthew alone.

Ver. 6. **And he consented.** The inference from the words

consented, and sought opportunity to deliver him unto them [1]in the absence of the multitude.

Chapter 22: 7–38.

The Lord's Supper.

7 And the day of unleavened bread came, on which

[1] Or, *without tumult.*

'covenanted' and 'consented,' is, that the money was not paid at this time.—**Sought opportunity.** He was not only to help them, but himself to be the agent in delivering up his Master into their hands.—**In the absence of the multitude.** Either when the multitude were absent, or in such a way as not to attract a multitude, *i. e.*, 'without tumult.' The latter, which occurs in the margin of the A. V. also, seems preferable.

The Lord's Supper, vers. 7–38.

Parallel passages: Matt. 26: 17–35; Mark 14: 12–31; John 13: 1–38. There can be no doubt that the events here recorded took place on Thursday, and that our Lord was crucified on Friday. We hold that the former day was the 14th and the latter the 15th, of the month Nisan, *i. e.*, that Jesus and His disciples celebrated the passover at the *regular time*, the evening of the 14th. The statements of the Synoptical Gospels seem decisive on this point. But some passages in John have, from the second century until now, led to the opinion that our Lord was *crucified* on the 14th, at the time when the paschal lambs were slain. The reasons for each view are given in the notes on Matthew and Mark. If it is correct to explain the indefinite by the definite, the former of these two views is far more probable. Comp. the table at chap. 19: 29.

In his account Luke presents a number of new details: vers. 7–13 narrate the preparation with greatest fulness, mentioning the names of the two disciples who were sent for this purpose; the affecting words (ver. 15) with which our Lord opens the meal are peculiar to Luke. He alone of the Synoptists mentions the disciples' dispute as to rank (vers. 24–27), which was probably the occasion for the foot-washing as well as also the remarkable utterance of vers. 28–30. We consider the admonition given to Peter (vers. 31–34), as identical with that mentioned by John (13: 36–38), and as distinct from that mentioned by Matthew and Mark. The latter took place on the way to Gethsemane, the former in the room. Luke deviates from the chronological order, which we think was as follows: (1) The expression of desire in connection with the first cup (vers. 14–18); (2) The strife about who should be greatest (vers. 24–30), followed by the washing of the disciples' feet; (3) The announcement of the betrayer (vers. 21–23); (4) The actual institution (vers. 19, 20); (5) The prediction respecting Peter (vers. 31, etc.); (6) The incident of the swords (vers. 35–38).

Vers. 7–13. The Preparation for the Passover Feast. Matt. 26: 17–19; Mark 14: 12–16.

Ver. 7. **The passover** (paschal lamb) **must be sacrificed.** This expression seems fatal to the theory that our Lord celebrated the

8 the passover must be sacrificed. And he sent Peter
and John, saying, Go and make ready for us the pass-
9 over, that we may eat. And they said unto him,
10 Where wilt thou that we make ready? And he said
unto them, Behold, when ye are entered into the city,
there shall meet you a man bearing a pitcher of water;
11 follow him into the house whereinto he goeth. And
ye shall say unto the goodman of the house, The [1]Mas-
ter saith unto thee, Where is the guest-chamber, where

[1] Or, *Teacher*

passover a day earlier than the usual time. The paschal lamb, set apart on the 10th day of the month, was presented in the temple by the head of each household celebrating the feast, between three and six o'clock in the afternoon of the 14th. After the sacrifice, and the pouring out of the blood at the foot of the altar, on which the fat of the lamb was burned, the householder carried home the animal to be eaten at the passover feast.

Ver. 8. **And he sent.** It is doubtful whether the question of ver. 9 is identical with that mentioned by the other Evangelists, or whether the disciples had made a previous inquiry omitted here. The simplest solution is that they came for the purpose of inquiring, were then bidden as here, and then actually inquired.—**Peter and John.** Named here only. The chief Apostles were sent; hence the message was a solemn one.—**Make ready.** The same Greek word occurs throughout; the A. V. renders it 'prepare' here, and 'make ready' in vers. 12, 13.

Ver. 9. **Where wilt thou,** etc. Some assert that Bethany was reckoned a part of Jerusalem for passover purposes, and that the disciples probably expected to eat the passover there. But all the narratives seem to assume that the city itself was in their minds, when this conversation took place.

Ver. 10. **There shall meet you.** The original implies coming together, so that both go the same way.—**A man bearing a pitcher of water.** Not the 'goodman of the house' (ver. 11). The giving of this sign indicates superhuman knowledge, for preconcert with this man is out of the question.

Ver. 11. **The goodman of the house** (*i. e.*, the master of the house). The RmV. allows this rendering to stand to avoid the repetition of the word 'master.'—**Where is the guest-chamber?** Mark: 'my guest-chamber.' The message implies that Jesus was known to the householder, but it does not follow that there had been a previous arrangement in regard to the room. It is idle to conjecture who this man was. In any case he would expect guests at his house for the passover feast.

12 I shall eat the passover with my disciples? And he
will shew you a large upper room furnished: there
13 make ready. And they went, and found as he had
said unto them: and they made ready the passover.
14 And when the hour was come, he sat down, and the
15 apostles with him. And he said unto them, With
desire I have desired to eat this passover with you

Ver. 12. **A large upper room furnished**; with couches and tables.—**There make ready.** The lamb was probably already provided by the householder, but the two disciples would arrange the room, purchase what was necessary for the feast, and perhaps present the victim in the temple. 'The lamb so slain would then be roasted, the bitter herbs prepared, and the table set out, and then, as sunset drew nigh, all would be ready for the Master and His disciples, who formed, on this occasion, the household which were to partake of the Paschal Supper' (Plumptre).

Vers. 14–18. THE OPENING EXPRESSION OF DESIRE.—Peculiar to Luke.

Ver. 14. **The hour.** The regular hour of eating the passover, in the 'evening,' see ver. 12. 'The main customs of the Jewish Passover are as follows:—(1) Each drinks a cup of wine—"the cup of consecration"—over which the master of the house pronounces a blessing. (2) Hands are washed, and a table carried in, in which are placed bitter herbs, cakes of unleavened bread, the *Charoseth* (an oil made of dates, raisins, and vinegar), the paschal lamb, and the flesh of the *chagigah* or feast-offering. (3) The father dips a morsel of unleavened bread and bitter herbs, about the size of an olive, in the *Charoseth*, eats it with a benediction, and distributes a similar "sop" to all present. (4) A second cup of wine is poured out, and the youngest present asks the meaning of the service, to which the father replies. (5) The first part of the Hallel (Ps. 107–114) is sung. (6) Grace is said, and a benediction again pronounced; after which the father distributes bitter herbs and unleavened bread, dipped in the *Charoseth*. (7) The paschal lamb is eaten, and a third cup of wine handed round. (8) After another thanksgiving, a fourth cup—the cup of joy—is drank; (9) The rest of the Hallel (Ps. 115–118) is sung' (Farrar). —**Sat down**, *i. e.*, reclined.—**The apostles.**—Peculiar to Luke.

Ver. 15. **With desire I have desired**, A Hebrew form of expression, denoting strong desire.—**To eat this passover.** This refers to this passover itself, not to the 'Lord's Supper,' which it introduced. One ground of the strong desire was the certainty that it would be the last one, hence peculiarly solemn and important.—**With you.** Emphatic, it was the eating with them which He so strongly desired.—**Before I suffer.** The expression occurs in this absolute sense only here in the Gospels. The certainty that this was the last

16 before I suffer: for I say unto you, I will * not eat it,
17 until it be fulfilled in the kingdom of God. And he
received a cup, and when he had given thanks, he
18 said, Take this, and divide it among yourselves: for I
say unto you, I will not drink from henceforth of the
fruit of the vine, until the kingdom of God shall come.

* Instead of *will* read *shall*.—*Am. Com.*

passover with them rested on the certainty of His sufferings for them; hence the affectionateness of His desire, that before His Passion He might have this privilege. The feast at its very beginning takes on a farewell character.

Ver. 16. **I will not eat it.** **Shall not eat** (Am. Com.) is more accurate; it is a simple prediction, not a declaration of His unwillingness; so ver. 18. He could eat of it now, but never again. Yet He passes beyond this, and introduces a thought of the future, which was doubtless the deeper reason of His strong desire: **until it be fulfilled in the kingdom of God.** This points to His return; rather than to 'the Christian dispensation.' Lange refers it 'to the eternal coronation-feast of His glorified church, the shining image of the eternal Supper, the anticipatory celebration of which in the New Testament covenant meal, He is now about to establish.' It must be granted that the Lord is here speaking of the passover itself, not of the Lord's Supper which followed. In a very proper sense the Jewish passover itself, as a feast of deliverance, will be fulfilled in the 'marriage supper of the Lamb,' but our Lord is speaking of *this* passover particularly, which introduced the Lord's Supper. That passover could only be fulfilled in the Messianic feast of the future, alluded to in ver. 30, and in Matt 24: 29.

Ver. 17. **He received,** as the leader in the passover feast.—**A cup.** The first cup of the passover.—**And when he had given thanks.** See above. The form of the blessing was: 'Blessed be thou, O Lord our God, who hast created the fruit of the vine.' Of this form there is an echo in ver. 18.—**Take this, and divide it among yourselves.** Our Lord Himself seems to have partaken of this cup. As He had eaten before He uttered the words of vers. 15, 16, so He had drunk before saying this. This was a part of the regular passover celebration; the institution of the Lord's Supper was distinct from the act here mentioned.

Ver. 18. **I will** (**shall**, Am. Com.) **not drink**, etc.—From this we infer that our Lord did not partake in the Supper He afterwards instituted. The verse points to the same event in the future as ver. 16. The old rite was thus formally abrogated, the new one about to be instituted. This view at once suggests a reason for the order adopted by Luke; it contrasts the two rites more fully. On the time of the withdrawal of Judas, see on ver. 23.

19 And he took [1]bread, and when he had given thanks,
he brake it, and gave to them saying, This is my body
[2]which is given for you: this do in remembrance of
20 me. And the cup in like manner after supper, saying,
This cup is the new [3]covenant in my blood, *even* that

[1] Or, *a loaf.* [2] Some ancient authorities omit *which is given for you . . . which is poured out for you.* [3] Or, *testament.*

Vers. 19, 20. THE INSTITUTION OF THE LORD'S SUPPER.—Comp. Matt. 26: 26–29; Mark 14: 22–24; 1 Cor. 11: 23–25. Luke's account, as might be expected, agrees most closely with the words of the institution, as given by Paul, who distinctly asserts that his account was 'received of the Lord.'

Ver. 19. **This is my body.** So all three accounts. This brief sentence has been discussed for ages. 'The main question is, did our Lord mean, This represents my body, or, This is (literally) my body? The former is the view of most Protestants; the latter, that of the Romanists and (in modified form) of the Lutherans. There are four leading theories of our Lord's presence in this sacrament: two of them based on the figurative sense of the words of the institution, and two on the literal sense. The Zwinglian view accepts a symbolical presence of Christ in the ordinance; the Calvinistic, a spiritual real presence; the Lutheran, a bodily presence in, with, and under the unchanged elements (consubstantiation); the Roman Catholic, a bodily presence, the bread and wine becoming the real body and blood of Christ (transubstantiation). It will be seen at once that the last two views are not actually literal. The Roman Catholic theory makes the sacrament a sacrifice, and in so doing exalts it above the word of God, at the same time exalting the priest above the people. The Zwinglian view is often held in too bald a form, making of the ordinance only a memorial service, and leading to a low estimate of its significance.' (*Mark*, p. 193.) See further *Matthew*, pp. 353–355.—**Given.** (The marginal reading is not well sustained, and scarcely deserved mention.) Given to death, as the sequel shows, and as ver. 20 involves.—**For you.** This may mean in behalf of you, but such a surrender to death had necessarily a vicarious character.—**This do in remembrance of me.** Peculiar to Luke and Paul, and pointing to the establishment of a permanent feast. Whatever else the Lord's Supper may be, this passage proves that it is a memorial service, commemorating the atoning death of our Master. The establishment of such a service shows that the work of Christ was not mainly that of an ethical Teacher, but of a Redeemer able to give life and to maintain it in His people.

Ver. 20. **The cup.** The one standing before Him.—**After supper.** The paschal lamb had been eaten, and the feast was about to conclude with the *third* cup ('the cup of blessing'), since according to Matthew and Mark, our Lord gave, or, as we would say, returned thanks with this cup. A fourth cup usually followed, but of this no

21 which is poured out for you. But behold, the hand
22 of him that betrayeth me is with me on the table. For

mention is made in any of the accounts.—**The new covenant in my blood.** This means: the new covenant which is ratified or established in my blood. The form here used agrees with that of Paul (1 Cor. 11: 25). Some paraphrase thus: 'This cup is the new covenant because it contains my blood;' but even this view gives no countenance to the literal rendering of the Roman Catholics, since the 'cup' could only *represent* the 'covenant.' The word 'new' is not well sustained in Matthew and Mark. The Am. Com. prefer to omit the marginal rendering, since the meaning 'testament' is not a probable one in this connection.—**Even that which is poured out for you.** This is spoken of the 'blood,' although the form of the original admits of a reference to the word 'cup.' More exactly it points to the fruit of the vine poured out from the grapes and representing the blood of Christ. Otherwise the sign would not include a 'pouring out,' which is essential here, especially in view of the 'breaking' of the bread. 'The ceremony it seems was to represent the totality of salvation; the bread, the communication of the life of Christ; the wine, the gift of pardon. In the act itself there are represented the two aspects of the work—the Divine offer, and human acceptance' (Godet). It is by receiving much in this service that we learn how we can best learn *how much* it means, even if we cannot explain *how* God communicates the blessing. They can receive little who disown or dishonor 'the blood of the covenant.'

Vers. 21–23. The Announcement of a Betrayer. Comp. Matt. 26: 21–25; Mark 14: 17–21; John 13: 21–30; on the order, see above and ver. 21. Luke is most brief.

Ver. 21. **But.** This is not the word usually rendered thus, but one meaning 'nevertheless.' The sense would then seem to be, 'although I pour out my blood for you, yet the hand,' etc. But to insist that these words were uttered immediately *after* the institution, involves a serious difficulty, since according to Matthew and Mark, the betrayer had already been pointed out. This, too, is less definite than the other accounts, which is scarcely conceivable if it referred to a *second* announcement. We therefore suppose that Luke departs from the chronological order; in this view 'but' introduces an additional, but not a connected, thought.—**The hand of him,** etc. Luke does not mention Judas by name, as Matthew and John do.—**With me.** Emphatic. —**On the table.** Probably an allusion to the dipping into the dish mentioned by the other Evangelists.

Ver. 22. **For the Son of man indeed goeth.** Luke is more specific in his mention of the purpose: **as it hath been determined.** —**But woe unto that man.** Most affecting words, but a full recognition of human responsibility, even when the Divine purpose is directly affirmed: Matthew and Mark add: 'good were it for that man if he had not been born.'

the Son of man indeed goeth, as it hath been determined: but woe unto that man through whom he is
23 betrayed! And they began to question among themselves, which of them it was that should do this thing.
24 And there arose also a contention among them, which
25 of them is accounted* to be [1]greatest. And he said unto them, The kings of the Gentiles have lordship over them; and they that have authority over them

* *was accounted.—Am. Com.* [1] Gr. *greater.*

Ver. 23. **They began.** This opposes the view that this took place after the Lord s Supper as a *second* announcement.—**To question.** See the fuller accounts of the other Evangelists. At this point Judas withdrew (John 13: 30). The accounts of Matthew and Mark lead to the opinion that he was *not* present at the Lord's Supper.

Vers. 24–30. The Contention. Peculiar to Luke. It is very improbable that this refers to any of the contentions on the same subject mentioned at an early point by the Evangelists; comp. chap. 9: 46. We place it *before* the Lord's Supper, since 'it is scarce possible that, after the discovery of the treason of Judas, and with the solemn impression which the Lord's words respecting the traitor must have made upon them, and after they had eaten His supper, any such strife could have occurred. And the improbability is increased if, before this, He had taught them humility by washing their feet' (Andrews). Ver. 27 seems to contain an allusion to the foot-washing; yet if this be insisted upon we may still suppose that a part of our Lord's reply took place before, and a part after, that symbolical act called forth by this contention. There is nothing in the account which opposes our placing this incident at the beginning of the Passover meal.

Ver. 24. **And there arose also a contention among them.** More than a discussion, a contention, a quarrel. Hence the improbability of its occurring after the Lord's Supper. Some suppose that it was occasioned by a dispute about their places at the table. No names are mentioned.—**Was** is substituted for **is**, by the Am. Com., as more in accordance with English usage.

Ver. 25. **The kings of the Gentiles**, etc. The thought is similar to that found in Matt. 20: 25–28, but the form is new, and adapted to the circumstances. 'The Gentiles' are mentioned to indicate that the temper which called forth their strife was a heathen one.—**Have authority.** This refers to rulers below kings.—**Benefactors.** The Greek word here used was the actual title of many emperors and princes; hence the capital letter in the R. V. It expresses the same idea conveyed by the phrase 'deserved well of the Republic,' so common in republican France, and is analogous to the title Excellency.

26 are called Benefactors. But ye *shall* not *be* so: but he
that is the greater among you, let him become as the
younger; and he that is chief, as he that doth serve.
27 For whether is greater, he that [1]sitteth at meat, or he
that serveth? is not he that [1]sitteth at meat? but I am
28 in the midst of you as he that serveth. But ye are
they which have continued with me in my temptations;
29 and [2]I appoint unto you a kingdom, even as my Father
30 appointed unto me, that ye may eat and drink at my
table in my kingdom; and ye shall sit on thrones
31 judging the twelve tribes of Israel. Simon, Simon,
behold, Satan [3]asked to have you, that he might sift

[1] Gr. *reclineth.* [2] Or, *I appoint unto you, even as my Father appointed unto me a kingdom, that ye may eat and drink, &c.* [3] Or, *obtained you by asking.*

Ver. 26. **But ye shall not be so**, lit., 'not so ye.' Comp. chap. 9: 48. They shall be 'kings,' but after a different fashion. The aristocracy our Lord here establishes is one of humility.

Ver. 27. **But I am in the midst of you as he that serveth.** This clause gains in force by supposing that our Lord at this point washed His disciples' feet. He, the 'chief,' was serving. We may also connect this with ver. 25: 'the Benefactors among the Gentiles are rulers and potentates; I, your Benefactor, am among you as a servant.'

Vers. 28–30 may belong here chronologically, or, as is far more likely, they followed the washing of the disciples' feet, which may be appropriately placed at ver. 27.

Ver. 28. **Continued with me in my temptations**, or 'trials.' Our Lord does not reproach them, but praises their steadfastness. He speaks of His whole life as one of 'temptations,' in accordance with the Scriptural portrayal of His work on earth.

Ver. 29. **I appoint unto you a kingdom, even as my Father appointed unto me.** The word 'kingdom' belongs to both clauses. The marginal rendering, less correctly, connects it with the second clause only. 'Appoint' signifies not only a bestowal or assurance, but such a disposition as a dying man makes in his will. This underlying thought is, of course, inapplicable to God, but all the more to Christ.

Ver. 30. **That ye may eat**, etc. The enjoyments of their reign, with Him in the kingdom appointed by His Father, are thus set forth. Comp ver. 16.—**And ye shall sit.** A direct promise.—**On thrones**, etc. Not, 'twelve thrones,' as Matt. 19: 28, possibly on account of Judas. Notice the appropriateness of this verse, first in view of the feast before them; second, in view of the greatness which they anticipated, though so blind as to its character.

Vers. 31–34. The Prediction of Peter's Denial.—This we regard

32 you as wheat: but I made supplication for thee, that thy faith fail not: and do thou, when once thou hast

as identical with the prediction recorded by John (13: 36–38), and distinct from and prior to that mentioned by Matthew and Mark. It was very natural that the disciples on the way to Gethsemane should revert to the words spoken at this time, and indications of this are not lacking. We place it after the Lord's Supper and the concluding hymn, and join with it the incident about the swords (vers. 35–38), after which came the discourse and prayer recorded by John (chaps. 14–17).

Ver. 31. **Simon, Simon.** Earnestness and affection are indicated by the repetition. The apostle is addressed by his old name, not the new and significant one. The sudden call ('And the Lord said' is to be omitted) may have been occasioned by his part in the strife. There is too a connection of thought with what precedes. The way to these thrones was *His way*, through temptations, trials, siftings of Satan.—**Satan asked to have you**, or, 'obtained you by asking,' as in the case of Job. 'You' refers to all the Apostles: all must pass to the throne through trial, since the purpose of this asking and obtaining was in order **that he might sift you as wheat.** As wheat is shaken in the sieve, so Satan would try their faithfulness. If 'you' includes Judas (who had probably gone out before this), then the sifting process had begun and the chaff partially removed.

Ver. 32. **But I.** Emphatic. In the consciousness of greater power than that of Satan and greater faithfulness than that of Peter.—**For thee.** Peter is now spoken of alone, as in the greatest danger.—**That thy faith fail not**, *i. e.*, cease altogether. Our Lord prays, not that Peter be not tried, but that his faith should not utterly fail. It was only through this prayer that Peter's faith did not fail altogether. An Apostle's faith would become extinct, did not Christ intercede for His own.—**When once thou hast turned again.** Peter's sin and repentance are both implied here. 'Converted' (so A. V.) is unfortunate; there is no reference to the experience with which Christian life usually begins. Peter had been 'converted,' in that sense.—**Stablish thy brethren.** The others were his brethren in weakness; hence the form chosen. Peter's prominence is recognized, and the part he should take in the establishment of the Church prophetically intimated.

This is the one and only proof text for the Vatican dogma of *papal infallibility* (1870), on the assumption that the promise given to Peter applies to all the popes as his successors. But (1) this assumption can never be proved; (2) 'faith' here as usual means *personal trust* in our Lord, not a system of doctrine to be believed; (3) if the passage proves anything for the popes, it would prove also that they deny their Lord, need conversion, and must strengthen their brethren—which is much more than history warrants and papal infallibilists would be willing to admit.

33 turned again, stablish thy brethren. And he said
unto him, Lord, with thee I am ready to go both to
34 prison and to death. And he said, I tell thee, Peter,
the cock shall not crow this day, until thou shalt thrice
deny that thou knowest me.
35 And he said unto them, When I sent you forth
without purse, and wallet, and shoes, lacked ye any
36 thing? And they said, Nothing. And he said unto
them, But now, he that hath a purse, let him take it,
and likewise a wallet: [1]and he that hath none, let him

[1] Or, *and he that hath no sword, let him sell his cloke, and buy one.*

Ver. 33. **Lord, with thee I am ready**, etc. In his sense of strength, Peter casts doubt upon the necessity of our Lord's petition for him. This conversation differs sufficiently from that mentioned by Matthew and Mark, which occurred later, as we think. 'With thee,' is specially emphatic, and shows that Peter regards the Lord as the source of his feeling of strength. But when the trial came, he followed only afar off, away from the source of strength.

Ver. 34. **Peter.** Not Simon. The name significant of steadfastness is contrasted with his conduct.—**Thrice deny that thou knowest me.** This form is peculiar to Luke.

Ver. 35–38. WARNING IN REGARD TO OUTWARD DANGERS, leading to the incident of the two swords. Peculiar to Luke. We join this chronologically with what precedes. No order is more probable, and there is an appropriate connection of thought; to the description of *inward* danger just made, our Lord adds that of impending *outward* danger.

Ver. 35. **And he said unto them.** 'Not without reason have I spoken of what is so momentous (vers. 31–34); for now, when I am no longer with you, your situation will be quite otherwise than before; there now comes for you a time of care for yourselves and of conflict' (Meyer) —**When I sent you forth**, etc. See chaps 9: 1–6; 10: 4. Parting friends are wont to dwell on the pleasures of the past; so our Lord points them to the time of their first preaching in Galilee, when the least care was superfluous. It would be different now.

Ver. 36. **Therefore**, *i. e.*, in consequence of their reply.—**Let him take it.** The precise word used in the prohibition of chap. 9: 3.—**He that hath none**, *i. e.*, purse or wallet, **let him sell his cloke** ('outer garment'), necessary as that is, **and buy a sword**, which is now more indispensable than clothing. One who had not a sword, might still have a purse, and thus not be obliged to sell his garment; a point overlooked by the rendering of the A. V. (The marginal rendering is less probable.) This is not to be taken literally, nor yet allegorically, as though the purse, wallet, and sword had each a spirit-

37 sell his cloke, and buy a sword. For I say unto you,
that this which is written must be fulfilled in me, And
he was reckoned with transgressors: for that which
38 concerneth me hath [1]fulfilment. And they said,
Lord, behold, here are two swords. And he said unto
them, It is enough.

CHAPTER 22: 39–53.

The Agony in Gethsemane; and the Betrayal.

39 And he came out, and went, as his custom was, unto
the mount of Olives; and the disciples also followed

[1] Gr. *end.*

ual signification; but the whole is a figurative setting forth of the fact, that henceforth self-defence would be their chief necessity, in view of the outward perils which would come upon them. This opposes the non-resistant theory of the Quakers, and also the view, that force can be used *aggressively* in the cause of Christ; self-defence alone is in question.

Ver. 37. **For I say unto you**, etc. The course of reasoning is: If the Master is to be **reckoned with transgressors**, as will certainly be the case, since this prophecy of Isaiah *must* be fulfilled, then you, my disciples, may well expect such perils. Notice, our Lord speaks of His position among malefactors as something which *must* be. That the sinless one was thus reckoned was no accident. The allusion to the 'sword' had no reference to defending *Him* from what was coming upon Him; that must come: **for that which concerneth me**, *i. e.*, written or determined concerning me, **hath fulfilment**, literally, 'end.' Everything written of the Messiah must be completely fulfilled, and this completion is approaching. The coming of this end proves that the prophecy cited (which our Lord expressly applies to Himself) will be speedily fulfilled.

Ver. 38. **Lord, behold, here are two swords.** Swords, not knives used at the feast, probably belonging to the disciples. The Galilæans often travelled armed, and possibly two of the disciples had thus provided themselves because they expected danger that night — **It is enough.** The reference is not to the sufficiency of the weapons, but a mild turning away from further explanation in view of their failure to understand. 'Two swords' were of no avail in the spiritual conflict before Him; of this He had just spoken, but they failed to recognize His meaning. The discourse recorded by John (14–17) probably followed; then on the way to Gethsemane, the second prediction of the unfaithfulness of Peter and the other disciples, repelled by them all. These events are passed over by Luke.

The Agony in Gethsemane; and the Betrayal, vers. 39–53.

Parallel passages: Matt. 18: 25–56; Mark 14: 32–50; John 18: 1–11. Luke's account

40 him. And when he was at the place, he said unto
41 them, Pray that ye enter not into temptation. And
he was parted from them about a stone's cast; and he

presents here new and striking details, although it is briefer than those of Matthew and Mark. In telling of our Lord's agony, Luke alone mentions the distance to which He withdrew, the angelic assistance and the physical results. In the account of the betrayal there are interesting peculiarities. The sorrow and grief of that hour in Gethsemane are sufficient testimony to the vicarious nature of our Lord's sufferings. He could not bear such a burden on His own account, it must have been for others (see notes on Matthew and Mark). 'The Lamb of God must be distinguished from typical victims by His free acceptance of death as the punishment of sin; and hence there required to be in His life a decisive moment, when, in the fulness of His consciousness and liberty, He *should accept* the punishment which He was to undergo. At Gethsemane Jesus did not drink the cup; He consented to drink it. This point of time corresponds to that in which, with the same fulness and liberty, He refused in the wilderness universal sovereignty. There He rejected dominion over us without God; here He accepts death for God and for us' (Godet).

Ver. 39. **As his custom was.** Peculiar to Luke, hinting that He went to a place where Judas could find Him; comp. chap. 21: 37. —**Unto the mount of Olives.** Not the same phrase as in chaps. 19: 29; 21: 37, but meaning the same locality.

Ver. 40. **At the place.** A well-known place; perhaps already known by name to readers of the Gospel. The name 'Gethsemane' is added by Matthew and Mark, while John speaks of a 'garden,' indicating that it was over the brook Kidron, and stating that 'Jesus oft-times resorted thither with His disciples' (John 18: 1, 2). The name means 'oil-press,' and olive oil was probably made there, the mountain having derived its name from the trees there cultivated. It was on the western slope of the mount of Olives, and at or near the locality now pointed out as the scene of the agony. The olive trees which remain are very old, but certainly not older than the fourth century. All the trees in the neighborhood of Jerusalem were cut down during the siege by order of Titus. See Schaff, *Through Bible Lands*, for more exact details.—**He said unto them.** Luke is very brief here, and thus sums up what was said both to the body of the disciples, and to Peter and James and John, whom He took with Him apart from the others. The language, however, agrees more closely with what was said to the three disciples, according to Matthew and Mark.

Ver. 41. **Withdrew himself,** lit., 'was himself withdrawn.' Drawn by internal anguish, some suppose.—**About a stone's cast.** Not so far as to be out of hearing. This was probably the distance from the three disciples (Matthew, Mark), not from the main body, since the next clause refers to what took place in His solitude, and vers. 45, 46, to the *three* disciples.—**He kneeled down.** Peculiar to Luke.

42 kneeled down and prayed, saying, Father, if thou be
willing, remove this cup from me: nevertheless not
43 my will, but thine, be done. [1]And there appeared
unto him an angel from heaven, strengthening him.
44 And being in an agony he prayed more earnestly: and
his sweat became as it were great drops of blood falling

[1] Many ancient authorities omit vers. 43, 44.

Ver. 42. **Father**, etc. Godet: 'Luke, like Mark, gives only the first prayer, and confines himself to indicating the others summarily, while Matthew introduces us more profoundly to the progressive steps in the submission of Jesus.'—**This cup.** A figurative expression for the sorrows He was about to endure. There is no more striking lesson in regard to prayer than these found here: (1) Always to pray, even in the presence of what seems inevitable; (2) always to pray submissively; (3) always to believe that what God does in answer is the right answer.

Vers. 43, 44, as the margin of the R. V. states, are omitted in some old and important manuscripts (Aleph, first corrector, not first hand, A, B, and a few others), and by some of the fathers and versions. But they are well supported and now received by nearly all scholars. Over-zealous orthodoxy failed to understand them, and hence expunged them in some copies. It is very difficult to account for their insertion, as an interpolation of the transcribers.

Ver. 43. **Appeared unto him an angel.** An actual coming of an angel, not merely a spiritual accession of strength. Angels had thus ministered to Him at His previous temptation, according to Matthew and Mark; so that it cannot be said, that the notion is peculiar to Luke. How He was strengthened is not so clear. Some think it was a physical strengthening, the imparting to His body, so overwhelmed in this conflict, new power to endure, to drink the cup which would not be removed. This is favored by the fact that the previous ministration was to His physical wants. Others again prefer that the holy soul of our Lord, now seized by the intensest feeling of suffering, was strengthened by the brightening prospect of future joy, presented to Him in some way more vividly by the coming of the angel. Neither of these is inconsistent with proper views of the Person of Christ. In fact, it is simplest to suppose that both body and soul received direct supplies of strength in this hour of deepest trial.—We think it most natural to place this strengthening between the *first* and *second* prayer, since there are indications in the fuller accounts of Matthew and Mark that the intensest conflict was passed when the second and third prayers were uttered.

Ver. 44. **And being in an agony.** This was *after* the coming of the angel. Our Lord was strengthened *for* this *agony* or conflict. The first result of the strengthening was that **He prayed more ear-**

45 down upon the ground. And when he rose up from
his prayer, he came unto the disciples, and found them
46 sleeping for sorrow, and said unto them, Why sleep
ye? rise and pray, that ye enter not into temptation.
47 While he yet spake, behold, a multitude, and he
that was called Judas, one of the twelve, went before
them; and he drew near unto Jesus to kiss him.
48 But Jesus said unto him, Judas, betrayest thou the

nestly; the final result was complete resignation and victorious waiting for the betrayer.—**And his sweat became as it were**, etc. The easy and natural explanation is, that as the result of the agony, His sweat became colored with blood (not pure blood, hence 'as it were'), and fell in great clots to the ground. No other sense accords so well with the language used. Instances of bloody sweat have occurred since. Every other view fails to give a sufficient climax to Luke's description, and seems to fall below the dignity of the conflict there endured *for us*.

Ver. 45. **He came unto the disciples.** In vers. 45, 46, Luke is very brief, and we must supplement his account from those of Matthew and Mark. We learn from these that our Lord came once and again to the *three* disciples, and found them asleep.—**For sorrow.** This was the cause of their sleep. Luke is not seeking to excuse them.

Ver. 46. **Why sleep ye?** Comp. the touching words to Peter: 'Simon, sleepest thou? couldest thou not watch one hour' (Mark 14: 38).—**That ye enter not into temptation.** His care for them is apparent, even when they were sleeping, and left him to endure without their sympathy. The accounts of Matthew and Mark give the words uttered, as Judas was approaching; Luke sums in one expression all that was said. For the practical lessons, comp. *Mark*, pp. 201, 202.

Vers. 47–53. THE BETRAYAL. Comp. Matt. 26: 47–56; Mark 14: 43–52; John 18: 3–11.

Ver. 47. **While he yet spake.** So all the Synoptists.—**A multitude.** The composition of this crowd can be inferred from the various accounts. Luke speaks of the temple-watch, and of chief priests and elders (ver. 52), while John distinctly tells of a detachment of Roman soldiers (John 18: 3, 12). There were also servants of the high priest (comp. ver. 50), while the mention of 'staves' (Matthew and Mark) points to an attendant rabble.—**Judas, one of the twelve** (notice the full solemn mention of the betrayer), **went before them.** That he showed them the way is evident.—**He drew near**, etc. John (18: 4–9) tells of a conversation with the multitude, which seems to have preceded the kiss of Judas.

Ver. 48. **Judas, betrayest thou**, etc. This probably followed

49 Son of man with a kiss? And when they that were
about him saw what would follow, they said, Lord,
50 shall we smite with the sword? And a certain one of
them smote the [1]servant of the high priest, and struck
51 off his right ear. But Jesus answered and said, Suffer
52 ye thus far. And he touched his ear, and healed him.
And Jesus said unto the chief priests, and captains of
the temple, and elders, which were come against him,
Are ye come out, as against a robber, with swords and

[1] Gr. *bond-servant.*

the language recorded by Matthew: 'Friend, *do* that for which thou art come.' It is addressed to Judas by name, and is emphatic throughout, setting before the traitor the full enormity of his purpose. The form used coincides with that used in predicting the betrayal.—**With a kiss.** Matthew and Mark tell that this was the sign agreed upon, and also imply that the kiss was repeated.

Ver. 49. **Saw what would follow.** They not only wake up, but wake to an understanding of the case. All the Eleven were probably gathered about Jesus at this time.—**Lord, shall we smite with the sword?** In the same spirit as the occurrence of ver. 38.

Ver. 50. **A certain one of them.** Peter, named by John only, who gives the servant's name also.—**Right ear.** Luke and John alone mention which ear it was.

Ver. 51. **Suffer ye thus far.** Probably addressed to the disciples: Let them go on and fulfil this their design of taking me. It is a mild reproof of the hasty use of the sword, and thus agrees with Matt. 26: 52; John 18: 11. Were the sense: Let them go thus far (and no further), we would find a different expression here. Others suppose the soldiers were addressed, and that the sense is: Let me go, until I have healed this man, or, Let me go as far as this man. This is grammatically probable, but opposed by the phrase 'answered.'—**Touched his ear,** etc. Luke, the physician, alone mentions this. The passage does not clearly indicate how the healing took place: whether at our Lord's touch the ear was wholly restored, or merely the wound healed, or whether the piece cut off was taken up and restored to its place in the body. The last is least likely, as the passage contains no hint of picking up. The first seems more in keeping with the occasion, representing our Lord as making good the loss occasioned by the hasty zeal of Peter.

Ver. 52. **Chief priests . . . elders.** Luke alone speaks of these, and it was very natural that some of them should accompany the band. Some infer from the fact of their being first mentioned at this point, that they entered the garden after the band of Judas.—**Captains of the temple** were officers of the guard of Levites who had charge of the temple.

53 staves? When I was daily with you in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of darkness.

CHAPTER 22: 54–62.

Peter's Denial.

54 And they seized him, and led him *away*, and brought him into the high priest's house. But Peter

Ver. 53. **When I was daily**, etc. Godet explains this as meaning: 'It was from cowardice that you did not arrest me in the full light of day.'—**But this is your hour, and the power of darkness.** An allusion to the fact that it was midnight, contrasting this with His appearance *by day* in the temple. Darkness was appropriate to such a deed, hence it was the hour which suited them. The parallel passages speak of this as a fulfilment of Scripture. We therefore explain it, as the hour appointed to them for carrying out this work. Its fitness as an hour of midnight darkness was but a part of this appointment. (Observe, however, that they *freely chose it.*) 'Power of darkness' therefore points to the kingdom of darkness. They were doing the work of the Evil One, and the power over Him was the power of darkness. This clause suggests mysterious, and as yet unexplained, facts in regard to the relation of God's purpose, man's agency, and Satanic power.—Luke passes over the flight of the disciples and that of the naked young man (Mark 14: 48–52).

Peter's Denial, vers. 54–62.

Parallel passages: Matt. 26: 69–75; Mark 14: 66–72; John 18: 16–18; 25–27. Luke passes over the examination by Annas (John 18: 19–24), the subsequent examination before Caiaphas (Matt. 26: 57–66; Mark 14: 53–64), giving immediately his account of Peter's denial, then mentioning the mocking which occurred at the close of the *night* examination before Caiaphas. This order indicates that the denials occurred between the first examination and the close of the second. The only theory respecting these denials which consists with accuracy on the part of the Evangelists is, that on three separate occasions Peter was recognized as a follower of Jesus, and that on each occasion he denied this; but that in each of these there was a repeated denial, to several persons. In other words there were three episodes of taunt and falsehood, not merely three single sentences of denial. A comparison of the four accounts, in this instance, affords the very strongest proof of the independence of the Evangelists, and thus inferentially of their truthfulness. The fact that all four tell this story about the leader of the Twelve, is sufficient proof of their honesty. The probability of the occurrence, in view of the character of Peter, not to add, of human nature in general, enhances still more the impression of truthfulness. That three such episodes occurred seems likeliest of all, in such circumstances.

Ver. 54. **The high-priest's house.** Undoubtedly Caiaphas is meant, since the other Evangelists agree in making his house the scene

55 followed afar off. And when they had kindled a fire
in the midst of the court, and had sat down together,
56 Peter sat in the midst of them. And a certain maid
seeing him as he sat in the light *of the fire*, and look-
ing stedfastly upon him, said, This man also was with
57 him. But he denied, saying, Woman, I know him
58 not. And after a little while another saw him, and
said, Thou also art *one* of them. But Peter said,

of Peter's denial; but there is every probability that, in view of their peculiar relations as high priests, respectively *de jure* and *de facto*, they lived in the same house; comp. John 18: 12–24, which indicates this. See also on chap. 3: 2; on the various ecclesiastical examinations, see vers. 66–71.—**But Peter followed afar off.** His assumed attitude was that of a curious spectator; a very dangerous one for a friend to take.

Ver. 55. **Kindled.** Lit., 'kindled around;' a large bright fire was made, we infer. All of the Evangelists except Matthew mention the fire, but Mark does not speak of its being kindled.—**Peter sat.** So Matthew and Mark; but John speaks of his standing. During the night hours, Peter was no doubt restless. How he gained admission to the court of the high priest is fully narrated in John 18: 15–18. Those about the fire were 'the officers' (Matthew and Mark) who had been in Gethsemane, but there were certainly present servants of the high priest, and doubtless others. The examination before Annas was now going on, and the Sanhedrin was probably gathering.

Vers. 56, 57. First Denial.

Ver. 56. **A certain maid.** Possibly, but not certainly, the porteress who had already recognized Peter (John 18: 17) and who may have followed him into the court; the different answers suggest that she kept up a bantering accusation of this kind to which he responded in different words, but to the same effect. Luke brings out the fact of her **looking stedfastly upon him.—This man also.** 'Also,' as well as John, a point preserved in all the accounts, although three of them say nothing of the presence of John.

Ver. 57. **But he denied**, etc. The language is not yet vehement, but quite positive. Comp. Mark: 'I neither know, nor understand what thou sayest.' Some commentators make this the beginning of the *second* denial. The answer to the porteress, narrated by John only, they regard as alone constituting the *first*.

Ver. 58. Second Denial. The account is brief. A general accusation probably began at the fire, was kept up as Peter withdrew to the porch, where he was questioned both by a maid (Matthew, Mark) and a man, as here stated.—**Man, I am not.** Matthew tells that the denial to the maid in the porch was accompanied 'with an oath.'

59 Man, I am not. And after the space of about one
hour another confidently affirmed, saying, Of a truth
this man also was with him: for he is a Galilæan.
60 But Peter said, Man, I know not what thou sayest.
And immediately, while he yet spake, the cock crew.
61 And the Lord turned, and looked upon Peter. And
Peter remembered the word of the Lord, how that he
said unto him, Before the cock crow this day, thou shalt
62 deny me thrice. And he went out, and wept bitterly.

The recognition had become general, and the remarks were contemptuous and irritating. Some think the man here spoken of was the kinsman of Malchus (John 18: 26), but this theory seems to confuse the accounts unnecessarily, if not hopelessly.

Vers. 59, 60. THIRD DENIAL.

Ver. 59. Luke is particular as to the interval: **after about the space of one hour.** The recognition became very general, as we might expect, but this Evangelist brings out the one who was prominent in the matter.—**For he is a Galilæan,** or, 'for he is also a Galilæan.' 'Also,' which is preserved by all three Synoptists, though they differ in other details, may point to the proof already given by the kinsman of Malchus. Evidently the Synoptists refer to the same incident, and this suggestion of a fact narrated by John only is a striking evidence of the exactness of all. (An effort was made to introduce 'also' into the R. V.) Matthew tells that Peter was detected as a Galilæan through his speech, since under the strong excitement he would speak his Galilæan *patois*. See on Matt. 26: 73. The fling at his provincialism embittered Peter all the more.

Ver. 60. **Man, I know not,** etc. Here also, Luke omits all mention of Peter's oaths and cursing. Surely this shows that this Gospel was not designed to counteract the influence of Peter.—**The cock crew.** As might be expected, Mark is more detailed, mentioning the second crowing of the cock. The first occurred as Peter went into the court. The three denials seem therefore to have been between midnight and three o'clock in the morning.

Ver. 61. **And the Lord turned, and looked upon Peter.** This detail, so interesting and touching, may be explained by supposing, that even during the trial our Lord could think on Peter and be aware of what he was doing, though at some distance. But probably the first examination before Caiaphas was now over, and the officers were leading Him away to prison to await the more formal morning examination, or possibly keeping Him in custody in the court.—**And Peter remembered.** His memory was assisted by the cock-crow, but doubtless the Lord's look of pity, love, and consolation was the chief cause of his penitence. After the first burst of penitence, he

Chapter 22: 63–65.

The Mockery at Night.

63 And the men that held [1]*Jesus* mocked him, and beat
64 him. And they blindfolded him, and asked him, say-
65 ing, Prophesy: who is he that struck thee? And many other things spake they against him, reviling him.

Chapter 22: 66–71.

The Morning Trial before the Sanhedrin.

66 And as soon as it was day, the assembly of the elders

[1] Gr. *him.*

probably remembered our Lord's prayer for him and his own boast, yet the look was designed to recall these also. For the practical lessons, comp. the notes on Matthew and Mark.

The Mockery at Night, vers. 63–65.

Parallel passages: Matt. 26: 67, 68; Mark 14: 65. (John 18: 22 refers to a different occurrence.) Matthew and Mark place this mockery in a different position. This suggests that it began at the close of the hearing, continuing for some time, thus both preceding and following our Lord's look on Peter. Luke gives substantially the same facts in a manner peculiar to himself, his own account tacitly presupposing some sort of condemnation, which encouraged the servants to commit such outrages.

Ver. 63. **And the men that held Jesus.** This detail is peculiar to Luke, although Mark mentions 'the officers' as engaged in this maltreatment.—**Beat him.** 'No less than five forms of beating are referred to by the Evangelists in describing this pathetic scene' (Farrar). The R. V. distinguishes them thus: 'beat' here, 'struck' (ver. 64), 'buffet,' 'smote with the palms of their hands' (Matt. 26: 67), 'received with blows of their hands,' or, 'strokes of rods' (Mark 14: 65). This suggests continued and varied brutal treatment.

Ver. 64. **Blindfolded him.** Mark: 'covered His face.'—**Prophesy**, etc. The fuller statement of Matthew ('Prophesy unto us, thou Christ') indicates that this taunt was an echo of the proceedings before Caiaphas, and both Matthew and Mark imply that members of the Sanhedrin participated in this cruelty.

Ver. 65. **And many other things spake they against him, reviling him**, literally, 'blaspheming Him.' As Peter saw something of this, we can apply here his words: 'who when He was reviled, reviled not again,' etc. (1 Pet. 2: 23). Here the silence of our Lord is made all the more impressive by the comparative silence of the Scriptures.

The Morning Trial before the Sanhedrin, vers. 66–71.

Luke here gives an account of another hearing than that detailed by Matthew and

of the people was gathered together, both chief priests
and scribes; and they led him away into their council,
67 saying, If thou art the Christ, tell us. But he said
68 unto them, If I tell you, ye will not believe: and if I
69 ask *you*, ye will not answer. But from henceforth
shall the Son of man be seated at the right hand of

Mark, although both of them briefly refer to such a morning meeting of the Sanhedrin (see Matt. 27: 1; Mark 15: 1). The account of Luke has its peculiar coloring, indicating that the assembly was an official and decisive council. This would then be a ratification, in proper form and numbers and at a legal hour, of the resolution already taken by the enemies of our Lord. It appears from the other accounts that they consulted how to proceed in gaining from Pilate a judicial sentence of death against Jesus.

Ver. 66. **And when it was day.** Roman law forbade a final condemnation before dawn, and Jewish usage forbade even the investigation of capital crime at night.—**The assembly of the elders,** lit., 'the eldership' (*presbyterion*); a formal assembly of the Sanhedrin, at the usual place of holding the council.—**Both chief priests and scribes.** In Mark 15: 1 the *three* classes are named, but not here, as the A. V. would suggest.

Ver. 67. **If thou art the Christ, tell us.** An abrupt beginning, presupposing testimony that He made this claim. The hearing is resumed at the point broken off, according to Matthew's account. The force of the passage is: If as you claim, thou art the Christ, tell us all so, in plain words.—**If I tell you, ye will not believe.** *i. e.*, you do not ask to know the truth, but to make me condemn myself.

Ver. 68. **And if I ask you,** put questions to you about my arrest, its legality, and the way you have forced me into my present position.—**Ye will not answer,** because you would involve yourselves in great perplexities. The case was prejudged. The rest of the verse is to be omitted on the evidence of Aleph, B, and other authorities, confirmed by the variations of the larger reading which exist in other manuscripts.

Ver. 69. **But.** This indicates the connection of thought: you have prejudged my case, but, as the time has come to speak, in order that through suffering I may pass to glory, I tell you of that glory and thus confess myself the Christ: **From henceforth,** etc. A similar declaration had been made during the night examination; see Matt. 26: 64; Mark 14: 62, but a repetition is not all improbable, for Our Lord not only claims to be the Christ, but as **Son of man** claims Divine power; this claim shortens the examination, since it gave the council ground for a distinct charge of blasphemy. Whatever views the Jews had of the Person of the Messiah, Christians should learn from Christ's own words what He claims to be.

70 the power of God. And they all said, Art thou then
71 the Son of God? And he said unto them, [1]Ye say
that I am.* And they said, What further need have
we of witness? for we ourselves have heard from his
own mouth.

CHAPTER 23: 1–25.

Jesus before Pilate and Herod.

23: 1 AND the whole company of them rose up, and

[1] Or, *Ye say* it, *because I am.*
* Read in text *Ye say* it, *for I am*, and in the margin *Ye say that I am.—Am. Com.*

Ver. 70. **Art thou then the Son of God?** This question shows that they understood Him aright, and only wished for a more explicit statement. The action of the high priest at the previous examination confirms this view.—**Ye say that I am.** The word rendered 'that' has also a causal sense, and that sense is more appropriate here. The Am. Company prefer to render 'for I am,' since this conveys the exact force of the clause: 'ye say it (correctly), for I am.' Comp. a similar saying in John 18: 37. Any reference in 'I am' to the name of Jehovah, seems improbable.

Ver. 71. **What further need**, etc. The admission of Jesus made the question even more pertinent now. As far as the death of Christ had a judicial ground, that ground was His own claim to be the Son of God. Either His claim was correct, or the Jews were right in putting Him to death. To ignore His claim is to side with His murderers.

Jesus before Pilate and Herod (*the Civil Trial*), vers. 1–25.

Parallel passages: Matt. 27: 1, 2, 11–31; Mark 15: 1–15; John 18: 29–40; 19: 1–16. The last named Evangelist is most detailed in his account, although some remarkable incidents are preserved by Matthew alone. Luke is quite condensed in his narrative, but the appearance before Herod (vers. 6–12) is peculiar to this Gospel. 'Here we have the description, on the one hand of the series of manœuvres used by the Jews to obtain from Pilate the execution of the sentence, and on the other, of the series of Pilate's expedients or counter manœuvres, to get rid of the case which was forced on him.' Godet. The right of passing a capital sentence was in the hands of the procurator, and Pilate had strictly held to his right (comp. John 18: 31). Hence the necessity for this *civil* trial.

Vers. 1–7. THE FIRST APPEARANCE BEFORE PILATE.

Ver. 1. **Led him**, probably in formal procession.—**Before Pilate**; Pontius Pilate, the 'governor of Judæa' (chap. 3: 1), was the fifth Roman procurator in that province, which was annexed to the empire when Archelaus was deposed (about A. D. 7). He held the office during the years A. D. 26–36, being removed in consequence of a complaint made against him at Rome by the Jews. Many acts of cruelty (comp. chap. 13: 1) marked his administration. His charac-

2 brought him before Pilate. And they began to accuse
him, saying, We found this man perverting our na-
tion, and forbidding to give tribute to Cæsar, and
3 saying that he himself is [1]Christ a king.* And
Pilate asked him, saying, Art thou the King of the
Jews? And he answered him and said, Thou sayest.
4 And Pilate said unto the chief priests and the multi-

[1] Or, *an anointed king.* * Omit the marginal rendering.—*Am. Com.*

ter was neither weak nor vacillating, despite the impression produced by the Gospel narratives. Naturally cruel and unyielding he was outwitted by the persistent malignity of the Sanhedrin. It is a question whether Pilate resided in a palace formerly belonging to Herod, or in the Castle Antonia. The former seems the more probable locality. Cæsarea was the usual residence of the procurator, but his presence at Jerusalem during the feasts was usual and necessary.

Ver. 2. **Began to accuse him.** It appears from John 18: 30 that the Sanhedrin attempted to obtain sentence against Jesus without any formal charge. Failing in this they made the political accusation here stated. The religious offence which led to His condemnation in the council is indeed stated (John 19: 7), and was the true occasion of our Lord's crucifixion. But Pilate was forced to comply with their wishes by the political accusation, which Luke gives with most precision.—**We found.** This implies investigation they had never made.—**Perverting**, giving a false direction to, **our nation.** They thus represent themselves as genuine friends of the people.—**Forbidding**, etc. This was a downright falsehood.—**And saying**, etc. This involved what was true. But from this single element of truth they deduced certain political results, which had never occurred, and by putting these false inferences in the foreground sought to obtain sentence of death against our Lord. The marginal rendering is exceedingly improbable. The rulers explain the word 'Christ' to mean 'a king,' as the warrant for this political charge. In the council the same word had been interpreted to mean 'Son of God' (chap. 22: 70), and Jesus' claim to the title construed as blasphemy. In all this the prominent question is still respecting the Person of Christ. At all events he takes up that point of the accusation (ver. 2) which involved the greatest political offence. Among the Romans it was usual to question the accused, for the purpose of forcing a confession from him.

Ver. 3. **And Pilate asked him.** This took place privately within the Prætorium (John 18: 33.—**Art thou the King of the Jews?** Pilate's question implies some knowledge of the Messianic expectations of the Jews.—**Thou sayest it**=Yes. So Matthew and Mark. But fuller details of the interview are given by John (18: 34–38). Pilate's language in ver. 4 implies some further conversation.

Ver. 4. **I find no fault in this man.** Pilate speaks as a judge.

5 tudes, I find no fault in this man. But they were
the more urgent, saying, He stirreth up the people,
teaching throughout all Judæa, and beginning from
6 Galilee even unto this place. But when Pilate heard
7 it, he asked whether the man were a Galilæan. And
when he knew that he was of Herod's jurisdiction, he
sent him unto Herod, who himself also was at Jerusa-
lem in these days.
8 Now when Herod saw Jesus, he was exceeding glad:
for he was of a long time desirous to see him, because

Knowing that the Sanhedrin would have no desire to put to death any one for the political crime alleged, he examines our Lord and satisfies himself that no such political crime was involved in His claim to be King of the Jews.

Ver. 5. **And they were the more urgent.** They strengthened their charge, urging anew the charge of perverting the people: **He stirreth up the people**, etc.—**From Galilee.** This was probably designed to arouse Pilate's resentment against him as a Galilæan, since the governor hated the Galilæans (comp. ch. 13: 1), and was at enmity with Herod (ver. 12). But they were disappointed.

Ver. 6. **Heard it.** The reading of Aleph, B, L, T, and the Coptic version (favored by the variations of the other authorities) omits the object after 'heard.' In English we must supply 'it.' What he heard was the name Galilee.

Ver. 7. **Herod's jurisdiction.** As an inhabitant of Galilee, Jesus was under the authority of Herod Antipas, who was Tetrarch of Galilee and Peræa.—**He sent him.** The word used is a legal term, generally applied to the transfer of a cause from a lower to a higher tribunal. Hence it was not to get Herod's opinion, but to relieve himself by transferring his prisoner to Herod's judgment. There may have been a thought of thus doing a courtesy to reconcile Herod. Their quarrel (ver. 12) had probably been caused by some question of jurisdiction.—**In these days.** Probably for the purpose of attending the passover feast.

Vers. 8–12. Our Lord before Herod. Peculiar to Luke.

Ver. 8. **Was exceeding glad.** This joy of Herod seems all the more frivolous and unkingly, if we suppose that the case of Jesus was actually offered to his jurisdiction.—**Had heard.** This was the reason of his desire.—**And he hoped.** The original indicates that this hope was contemporaneous with the continued desire. The present occasion is not directly referred to here. Yet the frivolous joy arose from the confident expectation that now his long-continued desire and hope would be met. 'Jesus was to him what a skilful juggler is to a seated court—an object of curiosity.' Godet.

he had heard concerning him; and he hoped to see
9 some [1]miracle done by him. And he questioned him
10 in many words; but he answered him nothing. And
the chief priests and the scribes stood, vehemently
11 accusing him. And Herod with his soldiers set him
at nought, and mocked him, and arraying him in
12 gorgeous apparel sent him back to Pilate. And Herod
and Pilate became friends with each other that very
day: for before they were at enmity between them-
selves.

[1] Gr. *sign.*

Ver. 9. **And he questioned.** The character of the questions may be inferred from Herod's reception of Jesus, as well as from the next clause: **but he answered him nothing.** For such a judge, the incestuous adulterer, the murderer of the Baptist, the Holy One had neither miracles nor words.

Ver. 10. **And the chief priests,** etc. Pilate had sent them there. There is no hint that Herod took any steps toward real investigation. Finding his curiosity was not to be gratified, he treats the case with contempt.

Ver. 11. **And Herod.** Failing of his expected entertainment, the monarch seeks amusement in the way here narrated. The motive was resentment at the silence of Jesus, though actual contempt was doubtless felt.—**With his soldiers** (a peculiar word), *i. e.*, his attending body guard.—**Set him at nought,** treated Him contemptuously, **and mocked him,** with words and actions alike.—**And arraying him in gorgeous apparel.** This garment was put on in mockery, and hence brilliant. It may have been the same scarlet cloak which is spoken of in Matt. 27: 28, and thus indicated contempt of His claims to royalty, or a *white robe,* such as candidates for office wore. The sneer in the latter case is obvious. Still the word itself does not mean 'white,' and the question is an open one.—**Sent him back to Pilate.** This may have been designed to conciliate Pilate, but it is in keeping with the frivolous conduct of Herod throughout.

Ver. 12. **Became friends with each other,** etc. If the cause of the quarrel was some question of jurisdiction, connected possibly with the occurrence mentioned in chap. 13: 1, we see a reason why a reconciliation now took place. As early as Acts 4: 27, we find believers alluding in their prayers to this coalition of Herod and Pilate. Even if neither was directly hostile, practically the indecision of the one and the indifference of the other conspired to nail our Lord to the cross. It is easy to harmonize this account with those of Matthew and Mark, but more difficult to insert the occurrence in John's narrative. The probable position is after John 18: 38.

13 And Pilate called together the chief priests and the
14 rulers and the people, and said unto them, Ye brought
unto me this man, as one that perverteth the people:
and behold, I, having examined him before you, found
no fault in this man touching those things whereof ye
15 accuse him: no, nor yet Herod: for he sent him * back
unto us; and behold, nothing worthy of death hath been
16 done by him. I will therefore chastise him, and re-

* Many ancient authorities read *I sent you to him.—Am. Com.*

Vers. 13–25. FURTHER EXAMINATION BEFORE PILATE; HE YIELDS TO THE RULERS. Comp. Matt. 27: 15–26; Mark 15: 6–15; John 18: 39, 40. Luke gives, in this paragraph, few new details, although the form of this narrative is peculiar to himself.

Ver. 13. **When he had called together**, etc. After the return from Herod. Matthew (27: 17) alludes to this.—**And the people.** The multitude, doubtless now more numerous, was called to hear a proposal in which their wish was concerned. Pilate was probably seated on the 'judgment seat' (*bema*).

Ver. 14. **Said unto them.** Luke, who gives the charge most fully (ver. 2), also states the reply of Pilate more formally.—**Perverteth.** Here the word (Pilate's) is milder than that of ver. 2 (the Sanhedrin's).—**Before you.** John tells of a private interview, which was the main reason of Pilate's state of mind, but both Matthew and Mark speak of a public questioning in distinction from this.

Ver. 15. **Nor yet Herod**, who knew Jewish affairs so well.—**For he sent him back to us.** The reading followed in the A. V. is added in the margin by the Am. Company, since it has the support of A, D, nearly all cursive manuscripts, and the Latin versions. The other reading more fully proves Pilate's assertion, and hence is less difficult, but the weight of evidence in favor of it seems decisive.—**Hath been done by him**, *i. e.*, Herod's examination failed to elicit any proof that He had committed a crime. In fact Jesus now stood virtually acquitted by both the civil rulers.

Ver. 16. **I will therefore chastise him.** Pilate ought to have said: I will release without any punishment. His want of moral earnestness now appears. This was a concession, and an illegal one, since he declares Jesus to be i nocent. This first wrong step was the decisive one, since the Jews understood how to follow up the advantage thus given them. If he was willing to chastise Jesus illegally, why could he not be forced to crucify Him. This proposition of Pilate was repeated (ver. 22), but Luke does not mention the fact of the scourging, which is stated by all the other Evangelists. It was probably at this time, while the chief priests were persuading the multitude to ask for Barabbas, that Pilate received the message from his wife, mentioned by Matthew only (Matt. 27: 19). It is evident from vers. 18, 19, that the

18 lease him.[1] But they cried out all together, saying,
Away with this man, and release unto us Barabbas:
19 one who for a certain insurrection made in the city, and
20 for murder, was cast into prison. And Pilate spake
21 unto them again, desiring to release Jesus; but they
22 shouted, saying, Crucify, crucify him. And he said
unto them the third time, Why, what evil hath this
man done? I have found no cause of death in him: I

[1] Many ancient authorities insert ver. 17. *Now he must needs release unto them at the feast one* prisoner. Others add the same words after ver. 19.

choice between Jesus and Barabbas was offered in connection with the *first* proposal of Pilate to release Jesus. This was the wrong step which placed Pilate in the power of the Sanhedrin.

Ver. 17 is not found in A, B, L, a few other uncial manuscripts, and in some versions. The probability of its having been inserted from the parallel passages, to explain the word 'release' (ver. 16) is very great, especially in view of the variation in position (see margin).

Ver. 18. **But they cried out all together.** The entire multitude, whom the rulers had persuaded.—**Away with this man,** etc. Farrar suggests that the two prisoners may have been placed side by side for the choice of the multitude.—**Barabbas.** On the curious reading 'Jesus Barabbas' found in some copies of Matt. 27: 16, 17, see notes on that passage. The name means 'son of a father,' and has been variously interpreted, *e. g.*, as 'son of a (heavenly) father,' hence a false Messiah; as 'son of a (spiritual) father,' *i. e.*, 'son of a Rabbi.'

Ver. 19. **One who for a certain insurrection,** etc. He, therefore, was actually guilty of the political crime which the rulers falsely charged upon Jesus, and was moreover a murderer (comp. Acts 3: 14). This is but one of the many suggestions of the substitutionary character of our Lord's Passion. It is quite probable that Barabbas had been engaged in some riot against Pilate, and hence became a hero with the multitude. To choose him would seem to humiliate Pilate, but 'it was at the same time to let loose the spirit of revolt which was to carry them to their destruction' (Godet).

Ver. 20. **Spake unto them again.** It does not appear that Pilate pleaded with them; he makes an attempt to release Jesus, by asking what shall be done with this prisoner. It would seem that he proposed to satisfy the people by scourging Jesus; comp. ver. 22.

Ver. 21. **But they shouted;** not the word usually rendered 'cried.'—**Crucify, crucify him.** The previous cry, 'Away with this man,' was virtually a demand for execution, and yet Pilate seems to have been surprised at this demand. He, the representative of justice, had unjustly submitted this matter of life or death to a mob; they had been encouraged in their cruel desire by his injustice.

Ver. 22. **The third time.** Pilate's persistence is noted in all the

23 will therefore chastise him and release him. But they
were instant* with loud voices, asking that he might
24 be crucified. And their voices prevailed. And Pilate
gave sentence that what they asked for should be done.
25 And he released him that for insurrection and murder
had been cast into prison, whom they asked for; but
Jesus he delivered up to their will.

Chapter 23: 26–49.

The Crucifixion.

26 And when they led him away, they laid hold upon
one Simon of Cyrene, coming from the country, and
laid on him the cross, to bear it after Jesus.

* Instead of *instant* read *urgent*—*Am. Com.*

accounts; and this verse has a tone of indignation.—**Why, what evil,** etc. This statement is recorded in this connection by the three Synoptists. But only here is it joined with the proposal **to chastise him and release him.** It is this willingness to punish the innocent Jesus which keeps Pilate in the power of the mob. He seems to have counted upon satisfying their rage with the scourging.

Ver. 23. **But they were instant** (or, better, **urgent**) **with loud voices.** Luke passes over the scourging and crowning with thorns, the presentation to the people (*Ecce Homo*), the final effort to release our Lord, the washing of Pilate's hands, and the final taunt made by the governor with our Lord (John 19: 13–16). This verse may be regarded as a condensed statement of these closing efforts of Pilate to release Jesus. The failure is graphically announced: **And their voices prevailed.** The Roman ruler was conquered.

Ver. 24. **And Pilate gave sentence.**—Final and official sentence, from the judgment seat; comp. John 19: 13–16.

Ver. 25. **And he released him,** etc. This verse presents the contrast between Barabbas and Jesus in brief and telling words. 'The details *repeated* here (ver. 19) regarding the character of Barabbas bring into prominence all that is odious in the choice of Israel; and the words *he delivered Him to their will*, all the cowardice of the judge who thus declines to act as the protector of innocence' (Godet). The Innocent One suffered; God is righteous: these two statements can be reconciled only on that view which informs the Epistles, but was foretold by the evangelical prophet: 'The Lord hath laid on Him the iniquity of us all' (Is. 53: 6).

The Crucifixion, vers. 26–49.

Parallel passages: Matt. 27: 32–56; Mark 15: 21–41; John 19: 17–30. The indepen-

27 And there followed him a great multitude of the people, and of women who bewailed and lamented

dence of the Evangelists appears in their accounts of this central fact of Redemption. Many of the most striking and affecting details have been preserved by Luke alone. He makes no further allusion to the scourging (vers. 16, 22), and omits all reference to the mockery by the Roman soldiers, spoken of by all the other Evangelists. On the other hand we find mentioned here only the scene on the way to Calvary (vers. 27-32), and the story of the penitent robber (vers. 39-43). Both of these accord with the general spirit of the whole Gospel, as do the *three words* from the cross (vers. 34, 43, 46) which Luke alone has preserved for us. The *Via Dolorosa*, the traditional way along which our Lord was led to Golgotha, and with which many legends have been connected, begins at the fortress Antonia and passes westward to the Church of the Holy Sepulchre. But if Pilate's residence was, as seems more probable, in the summer place of Herod (comp. ver. 1), we cannot fix a single point of the weary way; the place of crucifixion being still in dispute. (On the whole matter of the topography of Golgotha, see Schaff, *Through Bible Lands*, pp. 259-270.) Comp. further ver. 34. The traditional site at the Church of the Holy Sepulchre) has been profaned by quarrels, desecrated by superstition, and, from the fourth century until now, has contributed to the untold evils springing from a false estimate of the sacredness of places associated with our Lord's life and death. A sentimental prejudice against this locality is entitled to as much weight as a tradition in its favor. It is perhaps a blessing that we do not *know the precise spot* where He died for us, since this knowledge might obscure the significance of the fact that He did die for us. The Gospels are absolutely free from every suggestion that can encourage a superstitious reverence for particular places. Golgotha (Skull) was near the city, yet outside of it; and not far from a garden in which Joseph of Arimathæa had a sepulchre hewn out of the rock (John 19: 21, 40; Matt. 27: 60; comp. Heb. 12: 12). More than this we do not know with certainty, and need not know for our soul's comfort.

Vers. 26-32. The Way to the Crucifixion. Here Luke is full.

Ver. 26. **When they led him away.** Comp. Matt. 27: 32; Mark 15: 21. (John omits this incident). The whole execution would be under the charge of a centurion, four soldiers attending each prisoner (comp. John 19: 23).—**Laid hold upon** (Matthew and Mark: 'impress') **one Simon of Cyrene**; 'the father of Alexander and Rufus' (Mark).—**Coming from the country**; not necessarily implying that he had been laboring in the fields. This assumption has been used to prove that this was not the feast day. Why *he* was impressed is unknown, but it may have been on account of some manifestation of sympathy, especially as he was a stranger.—**To bear it after Jesus.** The hinder part alone was laid upon Simon. The relief was comparatively slight; there is no proof that our Lord was sinking under the load. He who bears the cross *after* Jesus, bears the lightest end of it. It seems quite probable from Mark 15: 21, that both he and his sons were afterwards well known believers.

Ver. 27. **A great number of the people.** The ordinary crowd at an execution, but some of the Sanhedrin may have been among

28 him. But Jesus turning unto them said, Daughters
of Jerusalem, weep not for me, but weep for your-
29 selves, and for your children. For behold, the days
are coming, in which they shall say, Blessed are the
barren, and the wombs that never bare, and the breasts
30 that never gave suck. Then shall they begin to say
to the mountains, Fall on us; and to the hills, Cover

them (comp. ver. 35). This joining of our Lord with malefactors, in public procession with malefactors, may have been instigated by the rulers; but thus they prepared for the King of the Jews an opportunity to demonstrate His royal dignity.—**And of women.** Such a crowd would be largely made up of women. These were not the Galilæan women (ver. 49), but women of Jerusalem (ver. 28).—**Bewailed and lamented him.** This does not of itself indicate any real attachment to Him. It was the natural sympathy usual to the sex at such a time. Some among them may have wept from deeper motives, especially since our Lord spoke to them as He did. The later Jewish tradition that expressions of sympathy for a malefactor on the way to execution were unlawful, is not well enough sustained to prove that the conduct of the women was unexampled.

Ver. 28. **Daughters of Jerusalem.** A natural address, but solemn and pointing to their relation to a doomed city.—**Weep not for me.** Comp. Heb. 12: 2. He not only endures the cross, but forgets His sorrows, so heavy, to tell the truth to those who manifest for Him only a human sympathy.—**But weep for yourselves.** Appropriate words for those who even now make of the crucifixion a mere popular tragedy. Doubtless many of these very women lived until the siege of Jerusalem, about forty years afterwards, but the catastrophe was to fall most directly upon their children: **and for your children.** Comp. Matt. 27: 25: 'His blood be on us and on our children.'

Ver. 29. **The days are coming.** As certainly coming, as He was going to death.—**They shall say.** 'They' refers to those in Jerusalem, especially the women in Jerusalem, *at the time foretold.* His disciples would not be there, and there is here implied a warning to escape. But the whole tone of the prediction implies also that few of them do so.—**Blessed,** etc. A fearful woe is introduced by the word 'Blessed.' Hos. 9: 12–16, contains the same thought as this verse. The days will be so terrible that it will be a curse to be a mother instead of a blessing. When being a mother is reckoned a curse, the days are indeed evil!

Ver. 30. **Begin to say,** etc. The language is quoted from Hos. 10: 8. 'Begin' does not necessarily imply a repetition of the saying, but there is probably an allusion to another and a greater day of wrath. The prediction had a primary reference to the siege of Jeru-

31 us. For if they do these things in the green tree,
what shall be done in the dry?
32 And there were also two others, malefactors, led
with him to be put to death.
33 And when they came unto the place which is called
[1]The skull, there they crucified him, and the male-
factors, one on the right hand and the other on the left.

[1] According to the Latin, *Calvary*, which has the same meaning.

salem and a literal fulfilment then, for, as Josephus tells us, the Jews in multitudes 'hid themselves in the subterranean passages and sewers under the city.'

Ver. 31. **If they do these things in the green tree**, etc. In proverbial form our Lord here contrasts what is coming upon Himself, 'the green tree,' the fruitful vine, the innocent one when He bore our sins, with what would come upon them, 'the dry tree,' the unfruitful ones standing to bear their own judgment. 'These things' must be interpreted as a judgment on sin, or the contrast fails. 'They' is used impersonally of human agency in general. Other explanations have been suggested; but none of them seem worthy to be final utterances of our Lord as a Teacher. At such a time nothing could be more appropriate than an allusion to His vicarious work. He could not avert the judgment He must announce, but even at the last joins with it a thought of His work for sinners.

Ver. 32. **Two others.** The sympathy seems to have been, not for them, but for Him alone.—**Malefactors**, 'robbers,' as Matthew and Mark tell us, probably adherents of Barabbas (comp. Mark 15: 7).

Vers. 33–38. The Crucifixion and Mocking. Comp. Matt. 27: 33–43; Mark 15: 22, 33; John 19: 17–24. Luke's account is the briefest. He mentions (the others do not) the mocking offer of drink by the soldiers (ver. 36). Here only do we find the touching prayer, usually called the *first* word on the cross. The casting lots for our Lord's garments is briefly mentioned, and the mocking of the people is only hinted at (see on ver. 35).

Ver. 33. **The skull**, or simply, 'Skull.' Comp. the Hebrew *Golgotha* (Matthew, Mark, and John), which also means this. 'Calvary' is of kindred meaning, but taken from the Latin version. The name probably arose from a resemblance to a skull in the shape of the slight elevation where the crosses were placed. Mount Calvary is an erroneous expression. This could scarcely have been the usual place of execution (see on Matt. 27: 33). There is even now no special place of execution in Jerusalem. This 'place' was without the city. It is by no means certain that the spot now occupied by the church of the Holy Sepulchre was outside the wall, which then existed. This was the second wall, and would seem to have included more territory than the present one, which includes the spot in question.—**There they**

34 [1]And Jesus said, Father, forgive them; for they know not what they do. And parting his garments among

[1] Some ancient authorities omit *And Jesus said, Father, forgive them; for they know not what they do.*

crucified him. Matthew and Mark tell of the offer of the usual stupefying draught, which our Lord refused. Such draughts were prepared, it is said, by the compassionate women of Jerusalem. 'The cross employed in capital punishment varied in form, being sometimes simply a stake on which the sufferer was impaled, sometimes consisting of two pieces of timber put together in the form of a T or an X (as in what we know as the St. Andrew's cross); sometimes in that familiar to us in Christian art as the Latin cross. In this instance, the fact that the title or superscription was placed over our Lord's head, implies that the last was the kind of cross employed. In carrying the sentence of crucifixion into effect, the cross was laid on the ground, the condemned man stripped and laid upon it. Sometimes he was simply tied; sometimes, as here, nails driven through the hands and feet; sometimes a projecting ledge was put for the feet to rest on: sometimes the whole weight of the body hung upon the limbs that were thus secured' (Plumptre). The prayer of ver. 34 was uttered as the cross was placed in position, or when our Lord was nailed to the instrument of torture. Godet remarks respecting the punishment; 'The crucified usually lived twelve hours, sometimes even till the second or third day. The fever which soon set in produced a burning thirst. The increasing inflammation of the wounds in the back, hands, and feet; the congestion of the blood in the head, lungs, and heart; the swelling of every vein, an indescribable oppression, racking pains in the head; the stiffness of the limbs, caused by the unnatural position of the body; these all united to make the punishment, in the language of Cicero, *crudelissimum teterrimumque supplicium*.' No mode of death could show more terribly the awful effects of sin; and this death was announced beforehand by our Lord, 'who His own self bare our sins in His body upon the tree' (1 Pet. 2: 24).

Ver. 34. **And Jesus said.** During the act of crucifixion, as it would appear from the language which follows. The first of the seven words on the cross, preserved by Luke alone, is perhaps the one best adapted to 'draw all men' unto Him 'when lifted up.'—**Father, forgive them.** Even in the act of crucifixion He speaks as 'Son of God!' And thus offering Himself, He also intercedes, performing His twofold priestly work. Comp. Is. 53: 12: 'He bore the sin of many, and made intercession for the transgressors.' 'Them' refers, first of all, to the four soldiers who actually crucified Him, since they are spoken of in all the other clauses. It is true they only obeyed orders; but vers. 36, 37 show that they had a certain pleasure in their cruel duty. They acted as the agents, directly, of the Jewish rulers, in a wider sense of the Jewish nation, and most widely and truly of mankind. All sinners conspired to nail Him there.—**For they**

35 them, they cast lots. And the people stood beholding. And the rulers also scoffed at him, saying, He saved others; let him save himself, if this is the Christ
36 of God, his chosen. And the soldiers also mocked him, coming to him, offering him vinegar, and saying,
37 If thou art the King of the Jews, save thyself.

know not what they do. Comp. Acts 3: 17. This is the motive, not the ground, for forgiveness. Ignorance may diminish guilt, but does not remove it, else no prayer for forgiveness would be needed. It is one design of this record, showing us the forgiving love of our Lord as He died for the sins of men, to awaken in men, through the application of it by the Holy Spirit, a knowledge of what they do as sinners in nailing Him to the cross, that they may repent and be forgiven for His sake. The prayer is only for those who in some way help in the great crime. Those who deny that they are sinners deny that it is for them. Aleph (first corrector), B, D (first hand), and a few early Latin manuscripts are the authorities referred to in the margin. But the passage is accepted by nearly all modern critical editors. —**And parting his garments among them, they cast lots.** The clothes of the condemned were the portion of the executioners. The reason for casting lots is stated in John 19: 23, 24, and the remarkable fulfillment of prophecy noted. Of the seven words from the cross, Luke gives the *first* (as here); the *second* (ver. 43) to the penitent robber; the *seventh* (ver 46), commending His Spirit to His Father. John gives the *third* (to Mary and John), the *fifth* ('I thirst'), and the *sixth* ('It is finished'); while Matthew and Mark give the *fourth* (the cry of distress to God) only, though hinting at others. The last four followed each other in quick succession.

Ver. 35. **And the people stood beholding.** At the time when the prayer was uttered. A crowd would not, however, remain still long on such an occasion, and others would be coming from the city, so that there is no disagreement with the accounts of Matthew and Mark.—**And the rulers also,** etc. Also implies that some of the people joined in the mockery (see Matthew). Luke tells of the charge of Peter (Acts 2: 23: 'Ye have taken . . . . and slain').— **If this is,** etc. The tone is that of contempt. Matthew and Mark narrate these scoffs much more fully. The former tells how the rulers cited the Messianic Psalm (Ps. 22), the opening words of which our Lord used in wailing His distress.

Ver. 36. **Offering him vinegar.** It was about midday, when they would be eating and drinking, and they drank to Him, holding out to Him in mockery the sour wine (vinegar) they used. Thus the incident is natural, and at the same time totally distinct from the one related by the other Evangelists, which occurred about three hours later.

Ver. 37. **If thou art the King of the Jews, save thy-**

38 And there was also a superscription over him, THIS IS
THE KING OF THE JEWS.
39 And one of the malefactors which were hanged railed
on him, saying, Art not thou the Christ? save thyself
40 and us. But the other answered, and rebuking him
said, Dost thou not even fear God, seeing thou art in

self. This scoff was learned from the rulers no doubt (Matt. 27: 42), but it included a sneer at the Jews as well, as did the title over the cross.

Ver. 38. **And there was also a superscription over him.** Luke mentions the title later than the other Evangelists; the sneer of the soldiers suggested the mention of Pilate's mockery in writing this superscription. The words: 'in letters of Greek, and Latin, and Hebrew,' were probably inserted here from John 19: 20, since (besides numerous variations) they are altogether wanting in Aleph (later corrector), B, C (first hand), L, and several versions.—**This is the King of the Jews.** Comp. the objection of the chief priests and Pilate's answer (John 19: 21, 22). There are four forms of this title, a different one by each of the Evangelists. A striking proof of independence. A 'discrepancy' seems out of the question, since three languages were employed, and the form given by Mark is common to all the other three. Various conjectures have been made as to which form was given in each of the three languages employed. The significant fact is the meeting of the three tongues representing ancient civilization over that 'Sacred Head, now wounded.'

Vers. 39–43. THE PENITENT ROBBER. Peculiar to Luke. John makes no allusion to the conduct of the malefactors, while Matthew and Mark intimate that both scoffed at our Lord. While those accounts may be regarded as simply more general, it seems probable that both robbers began to revile; but during the time they hung there, so long to them, one of them was moved to penitence.

Ver. 39. **One of the malefactors.** Alford: 'All were now mocking: the soldiers, the rulers, the mob; and the evil-minded thief, perhaps out of bravado before the crowd, puts in his scoff also.' This four-fold mocking is a fearful revelation of the extent and power of sin. The better attested form (so Aleph, B, C, L, and several versions) of the taunt is striking: **Art not thou the Christ? Save thyself and us.**

Ver. 40. **But the other answered.** The word 'us' had included him, and he protests against being made a partner in the mockery. It is very improbable that this man was a Gentile. The two were probably placed on either side of Jesus, to carry out the taunt that this was the King of the Jews, and these the (Jewish) subjects. It is now generally conjectured that these robbers were companions of Barabbas, in whose place the innocent Jesus was crucified.—**Dost not thou**

41 the same condemnation? And we indeed justly; for
we receive the due reward of our deeds: but this man
42 hath done nothing amiss. And he said, Jesus, remem-
43 ber me when thou comest [1]in thy kingdom. And he
said unto him, Verily I say unto thee, To-day shalt
thou be with me in Paradise.

[1] Some ancient authorities read *into thy kingdom.*

even fear God (not to speak of penitence and devotion). Others explain: 'even thou,' who art a fellow-sufferer. The reason he ought to fear God is: **seeing thou art in the same condemnation**, *i. e.*, with this One whom you are railing at. He thus recognizes the fact that Jesus is crucified *as a sinner*, going on to confess that he was himself a sinner, but the One who hung beside him altogether innocent. This recognition of Christ in the place of a sinner must not be overlooked in considering the faith of the penitent robber.

Ver. 41. **And we indeed justly**, etc. He speaks like a true penitent; for the connection with the last verse involves a reference to *God's* justice. Too many forget it under the shadow of the cross! —**But this man hath done nothing amiss.** A stronger statement of innocence. 'Even had the robber said nothing more than this, yet he would awaken our deepest astonishment, that God—in a moment wherein literally all voices are raised against Jesus, and not a friendly word is heard in His favor—causes a witness for the spotless innocence of the Saviour to appear on one of the crosses beside Him' (Van Oosterzee). His faith becomes stronger, for he now turns to Christ Himself. He believed in Christ's innocence, yet believed in the justice of God. There must have been a practical acceptance of our Lord's atoning sacrifice, or the bold faith of his petition has no sufficient foundation.

Ver. 42. **And he said, Jesus, remember me**, etc. He does not ask liberation from the cross, but is satisfied to cast himself on the personal love and care of the Being hanging in torture beside him.—**When thou comest in thy kingdom**, *i. e.*, at thy coming in thy kingdom. 'Into' is incorrect (though sustained by B, L, Vulgate), and leaves out of view that the man's faith recognized Jesus, not as one who would become King, but who *was King*, and as such would appear again, not as now, but in His royal dignity. It detracts nothing from the man's faith to suppose that he himself cherished some of the common Jewish expectations when he thus spoke. But whatever his belief about the kingdom, his faith in the King was implicit.

Ver. 43. **Verily I say unto thee.** A Divine assurance in response to faith.—**To-day**, *i. e.*, before that day ended. The Roman Catholics, to sustain the doctrine of purgatory, join this with 'I say unto thee;' but there was no need of asserting that He was *speaking* '*to-day*.' The promise implies, first of all, that both should die that

44 And it was now about the sixth hour, and a darkness

day, instead of lingering long, as was often the case, and then that both should that day pass to the same place: **shalt thou be with me in Paradise.** Our Lord would that day be in Paradise, and the penitent robber with Him. The man's faith was in Christ as a Person, and Christ's promise was of personal association with Himself. If this is borne in mind, we have a check to the many fancies which are wont to gather about the word Paradise as here used. (1) It means the place (or, state) where the soul of Jesus was between His death and resurrection. The clause in the Apostles' Creed: 'He descended into hell,' or, 'Hades,' must be explained or supplemented by our Lord's declaration that He was that day in Paradise. (2) In choosing a word used by the Jews, our Lord designed, not chiefly to indorse the Jewish views on the subject, but to convey to the dying robber a promise of blessedness which he understood, though certainly not to its full extent. The Jews thus termed that part of the world of disembodied spirits which is opposed to Gehenna (or, hell); the happy side of the state of the dead. Comp. chap. 16: 22: 'Abraham's bosom.' Most expositors are content to accept this as the meaning here, although they claim of course that the reality which Jesus promised transcended the Jewish expectations, and that this promise implied necessarily a participation in the resurrection glory of the just. This view distinguishes between Paradise here, and in 2 Cor. 12: 4; Rev. 2: 7 ('the Paradise of God'). There is, however, a more extended view: that our Lord went down into the depths of death to announce His triumph and thus transfer those in 'Abraham's bosom' into 'the Paradise of God' (comp. 1 Pet. 3: 18, 19), and that as the robber died after Him (John 19: 32, 33), the former passed at once into this Paradise. This view suggests a solution of some of the difficulties in regard to Old Testament believers, while it does not at all imply conversion after death. Such an event as our Lord's death could have such an effect, and the change could take place in a moment. Both views imply that this Paradise is not the fulness of glory at God's right hand. Our Lord passed to that forty days afterwards, *in the body*, and thither His people go when they too have been raised. Bliss belongs to 'Paradise' indeed; but it will be perfect only after the resurrection. Only on these latter points does the New Testament speak plainly; the danger has ever been in going beyond its statements.

Vers. 44–46. The Closing Scene. Comp. Matt. 27: 45–53; Mark 15: 33–38. Luke's account is very brief, passing over the tender scene narrated in John 19: 26, 27, the lamentation mentioned by Matthew and Mark, and the incident (recorded by all three), which followed the exclamation: 'I thirst;' but it alone has preserved for us *the last word on the cross.*

Ver. 44. **About the sixth hour,** *i. e.*, about noon, according to the Jewish mode of reckoning. All three of the Synoptists name this as the time when the darkness began, and the statement must be regarded

45 came over the whole [1]land until the ninth hour, [2]the
sun's light failing: and the veil of the [3]temple was rent

[1] Or, *earth.* [2] Gr. *the sun failing.* [3] Or, *sanctuary.*

as accurate. On the difficulty arising from a comparison of Mark 15: 25 and John 19: 14, see on those passages. Whatever explanation be accepted, the independence and honesty of the witnesses is proven by the apparent discrepancy. But no explanation is admissible which implies inaccuracy in the verse before us; here three witnesses agree, and on a point which eye witnesses could not fail to recollect accurately. —**A darkness came over the whole land.** The R. V. properly transposes the renderings of the text and margin of the A. V. It is true that the evidence of heathen writers has been adduced to prove that there was about this time a remarkable darkness in Egypt; but the statement of the Evangelists does not necessarily imply that it extended beyond Judæa. The darkness could not have been the result of an eclipse, since the passover occurred at the time of the full moon. An earthquake followed (Matt. 27: 51), but the darkness which precedes an earthquake is not so long or extended. Whatever natural causes entered, we may well regard such phenomena *at such a time* as, in the truest sense, supernatural. Since our Lord showed supernatural power in His life, His death, in view of its purpose, might well be attended with such events. The darkness has been supposed to signify the mourning of nature; but it also stands connected with the hiding of God's face.—**Until the ninth hour**; three o'clock. The darkness continued the part of the day usually the brightest. While nature was in darkness, indicating the character of this deed, our Lord remained almost entirely silent. And the taunts of the crowd seem to have ceased. The silence was broken about the ninth hour by the lamentation: 'My God, my God, why hast thou forsaken me' (Matthew and Mark).

Ver. 45. **The sun's light failing.** So the R. V. correctly paraphrases. This was the cause of the darkness. It can scarcely imply that the sun had been visible during the darkness and at last itself disappeared.—**And the veil of the temple**, or, 'sanctuary.' The veil which separated the Holy of Holies from the Holy Place. Matthew, who is more detailed, speaks of this after our Lord's death. It probably took place at the moment He expired. Luke places it here, without implying that it occurred before that moment. The time was the hour of the evening sacrifice. 'The record suggests manifold thoughts to Christians: the entrance of the true High Priest with the eternal Sanctuary; the breaking down of all separation between man and God; the connection with our Lord's last word, "It is finished;" the rending of the veil of flesh in which He dwelt, was tabernacled; the final breaking up of the ancient dispensation; these and similar explanations indicate, but do not exhaust the full significance of the event' (Bible Commentary).

46 in the midst. [1]And when Jesus had cried with a loud voice, he said,* Father, into thy hands I commend my spirit: and having said this, he gave up the ghost.
47 And when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

[1] Or, *And Jesus, crying with a loud voice, said.*
* Let margin [1] and text exchange places.—*Am. Com.*

Ver. 46. **Cried with a loud voice.** Matthew and Mark mention this without giving the words. The Greek does not necessarily suggest that the cry *preceded* the saying here recorded. Hence the Am. Com. prefer to transpose the text and margin, as they now stand. At the same time the parallel passages make it probable that the cry here referred to was 'It is finished' (John 19: 36).—**Father, into thy hands I commend my spirit.** Our Lord dies with Scriptural words on His lips (Ps. 31; 5). 'The whole Psalm is not necessarily Messianic, for, by saying 'Father,' our Lord gives the whole its higher meaning for this hour. 'Spirit' here means the immaterial part of Him who was dying. It is idle to say that the soul went to Hades and the spirit to His Father, for He had told the robber that He, the Personal object of His faith, would be in Paradise that day (ver. 43). In this prayer which came after the *sixth* word ('It is finished'), with its announcement of the completed work, our Lord freely gives up His spirit to the Father. The dying would indeed come in the course of nature, but this represents it as the supreme act of love and obedience. —Ullmann: 'Whoever could think that Jesus, with these words, breathed out His life forever into the empty air, such an one certainly knows nothing of the true, living spirit, and, consequently, nothing of the living God, and of the living power of the crucified One.'—**Gave up the ghost.** Lit., 'expired,' but with an active sense. The physical cause of death, it is thought by many, was rupture of the heart. The death was real, as is further proven by the subsequent events. Whether viewed as the act of God, bruising Him for our iniquities, or as His own act of self-sacrifice, or as the wicked act of those hating Him in His holiness, it has one great purpose,—to redeem men by really atoning for their sins. Else His death, the death of the loveliest man, the beloved Son of God, were unjust. Let those who object to its atoning purpose reconcile the facts with God's mercy.

Vers. 47–49. The Effect on the Spectators. Comp. Matt. 27: 54–56; Mark 15: 39–41. Luke inserts a new detail in ver. 48.

Ver. 47. **The centurion.** In charge of the crucifixion, probably a heathen, but of what nation it is impossible to tell.—**Saw what was done.** Mark is most exact here: 'that He so cried out.'—**He glorified God.** The original implies a continued action and thus favors the idea that the centurion was really converted by the sight.—**Certainly this was a righteous man.** 'Righteous' means here

48 And all the multitudes that came together to this sight,
when they beheld the things that were done, returned
49 smiting their breasts. And all his acquaintance, and
the women that followed with him from Galilee, stood
afar off, seeing these things.

CHAPTER 23: 50–56.

The Burial of our Lord.

50 And behold, a man named Joseph, who was a coun-

first *innocent*, then *just, truthful*. The centurion knew that He had been accused of making Himself 'Son of God;' and this verdict implies the truthfulness of the claim. Moreover he had heard the sufferer call to His Father. Both confessions might have been made, but if only one were uttered in words, it seems more probable that the other Evangelists give it accurately. It seems idle to suppose that Luke tones down the phrase 'Son of God,' to prevent his readers from giving it too exalted a meaning.

Ver. 48. **And all the multitudes**, etc. No mention is made of the rulers. Jerusalem was crowded, and the 'multitudes' were great. —**This sight**, or, 'spectacle.'—**The things that were done.** These put an end to mockery.—**Returned smiting their breasts.** In self-reproach, for they had cried out for His crucifixion.—Luke alone speaks of this, but it is not implied that the people had taken no part in the previous mockery. Such a change is by no means uncommon. This accords with the Pentecostal inquiry (Acts 2: 39), and may be regarded as the result of our Lord's prayer (ver. 34). 'As the centurion's exclamation is an anticipation of the conversion of the Gentile world, so the consternation which takes possession of the Jews in witnessing the scene anticipates the final conversion and penitence of this people: comp. Zech. 12: 10–14' (Godet).

Ver. 49. **And all his acquaintance.** Peculiar to Luke. 'All' now present in Jerusalem. The Eleven may be included, though John had led Mary home. Possibly they were not there, fearing to come, a view favored by the fact that no mention is made of them in connection with the burial. The account is so brief, that it cannot be considered as contradicting John 19: 25. Here follow the events recorded in John 19: 31–37, the breaking of the legs of the malefactors, and the piercing of the side of Jesus.

The Burial of our Lord, vers. 50–56.

Parallel passages: Matt. 27: 57–61; Mark 15: 42–47; John 19: 38–42. All the Evangelists narrate the main facts here recorded. The burial of our Lord is important in proving the reality of His death, as well as of His resurrection. Hence it is sometimes reckoned as belonging to our Lord's humiliation and again to His state of exaltation.—Luke does not name the two Marys (Matthew and Mark), nor do any of the Synoptists refer to the presence of Nicodemus (John). Here also we find proofs of independence.

51 cillor, a good man and a righteous (he had not con-
sented to their council and deed), *a man* of Arimathæa,
a city of the Jews, who was looking for the kingdom
52 of God: this man went to Pilate, and asked for the
53 body of Jesus. And he took it down, and wrapped it
in a linen cloth, and laid him in a tomb that was hewn

Ver. 50. **Named Joseph.** The character and position of this man are described by the Evangelists with singular variety of form, and yet with marked agreement of fact. The various legends respecting this Joseph are of course untrustworthy.—**A councillor.** A member of the Sanhedrin, as the next verse plainly shows.—**Good,** in moral character.—**And a righteous.** In the Old Testament sense. 'Good' is more than 'righteous' (comp. Rom. 5: 7); but the former always includes the latter. (The R. V. retains here the awkward order of the A. V., but in other respects has much improved the English form of vers. 50, 51.)

Ver. 51. **He had not consented.** From chap. 22: 70, we may infer that he was absent from the morning meeting of the Sanhedrin, probably from all.—**Their counsel.** The formal decision, which resulted in the **deed**, *i. e.*, crucifixion.—**Of**, or, 'from,' **Arimathæa.** He was of that city; but it is possible that he came 'from' that place at this time. 'The name is a modification of the later Hebrew *Ramtha*, "a hill," and is the same name as Ramah, Ramathaim, etc. Hence the town of Joseph has been variously identified with Ramleh in Dan, Ramathaim in Ephraim (1 Sam. 1: 1), and Ramah in Benjamin' (Farrar). The first seems out of the question, since Arimathæa was **a city of the Jews.** The second is the more probable locality, and it was then included in Judæa. Robinson and others identify Arimathæa with another place near the ancient Lydda.—**Who was looking,** etc. The continuous force of the verb is brought out in the R. V., which properly omits 'also' (not found in the earliest authorities, and probably inserted from the parallel passages). He was a disciple, 'but secretly for fear of the Jews' (John 19: 38).

Ver. 52. **This man went to Pilate.** For the particulars of this bold request, see Mark 15: 43–45.

Ver. 53. **And he took it down.** It is uncertain whether Nicodemus (also a member of the Sanhedrin) appeared on the scene, before or after the body was taken down; but the spices brought by the latter were for the hasty embalming when Joseph **wrapped it in a linen cloth**; comp. John 19: 39, 40.—**Laid him in a tomb,** etc. This 'new tomb' belonged to Joseph (Matthew), and was in a garden close to the place of crucifixion (John 19: 41). Matthew and Mark tell how a stone was rolled against the door of the tomb, while Luke and John first allude to that fact in their account of the Resurrection.

54 in stone, where never man had yet lain. And it was
the day of the Preparation, and the sabbath [1]drew on.
55 And the women, which had come with him out of
Galilee, followed after, and beheld the tomb, and how
56 his body was laid. And they returned, and prepared
spices and ointments.

[1] Gr. *began to dawn.*

Ver. 54. **And it was the day of the Preparation,** *i. e.*, the day before the Sabbath (Mark 15: 42). Comp. Matt. 27: 62, which shows that on the Sabbath the rulers went to Pilate to provide a guard for the sepulchre.—**And the sabbath drew on.** The word used of the natural day is applied here to the legal day which began at sunset. The time was probably between five and six in the evening.

Ver. 55. **And the women,** etc. Matthew and Mark mention the two Marys alone; it is probable that others were with them, but that these two alone remained at the sepulchre. None of them seem to have been with Joseph when the body was taken down. There is no hint of the presence of any of the Apostles.

Ver. 56. **And prepared spices and ointments.** It would seem that this preparation of spices took place that evening, while Mark implies that it took place later. The other women who did not remain at the sepulchre, may have made immediate preparations. The last clause of this verse is to be joined with what follows (as in the R. V.), so that it is not necessary to suppose that the resting took place after the preparation of spices. The sense, according to Van Oosterzee, is: 'After they had viewed the grave, they bought (not stated when?) spices, and rested indeed the Sabbath day, according to the law; but when this was over, they went with the spices as quickly as possible to the grave.' The burial was hasty, though costly; these preparations were natural, whether made before or after the Sabbath. If this Friday were the day after the Passover meal, it is claimed that the spices and linen cloth (Mark 15: 46) could not have been bought. Yet these objections are of doubtful validity. In this case the preparations were probably made on Saturday evening, after the Sabbath was ended (comp. Mark 16: 1). There seem to have been two parties of women (see chap. 24: 1); the larger body is probably referred to here.

The Resurrection.

The Gospel narratives nowhere describe the Rising of the Lord. They all emphasize the fact that the tomb was found to be empty on the morning of the first day of the week; and then tell different appearances of the Risen Lord. Nowhere is the independence more marked, and the proof of honesty in the narrators is not less striking. Furthermore, the great variety of details and seeming confession which characterize the accounts of the visits to the tomb, must be regarded as an evidence that each account was derived from an eye witness. Each, though presenting different details,

indicates a movement from doubt to certainty, from fear to hope and joy. These phenomena in the written records effectually dispose of all the theories which seek to set aside the Resurrection of our Lord as a historical fact. Such narratives could not be utter falsehoods; had they been the inventions of later times, the divergences would not have appeared. To suppose that these writers (and all the early Christians) were deceived, taxes our credulity. Christianity as a fact demands the Risen Christ as a reality. The spiritual effect can be accounted for only by the admission of the supernatural cause. Because a spiritual effect was the blessed purpose, the fact is presented to us, not to afford scientific proof of the supernatural, but in such a way as to further the spiritual result. The Lord appeared only to His own: He had predicted that the world would behold Him no more (John 14: 19). He would not work miracles to gratify superstition or idle curiosity: still less reveal Himself as the Risen One, to those who desired no spiritual life from Him. To have His people know Him as the living Saviour, was necessarily the main purpose in His lingering for forty days upon the earth. To have their testimony as to the fact is worth more to the Church than any demonstration which would have confounded His enemies. The weekly Lord's day, the yearly Easter day, the unbroken line of gospel proclamations based upon the fact, combine with the continuous life wrought by the Holy Spirit He promised to His people, in confirming the truth of the simple narratives of the Evangelists.

Order of Appearances.—There is room for discussion, as to both the number and the order of the appearances recorded in the Gospels. Probably more occurred than are mentioned (comp. Acts 2: 3). At least ten are specified in the New Testament; *five* of them on the day of the Resurrection. The order is doubtful, especially in the case of the earlier ones, but the following seems most probable:

(1.) The appearance to Mary Magdalene alone, after she left the other women (John 20: 14; Mark 16: 9).

(2.) To all the women, except Mary Magdalene, who may, however, have been present (Matt. 28: 9, 10). See below.

(3.) To Peter (ver. 34; comp. 1 Cor. 15: 5).

(4.) To the two disciples on the way to Emmaus (vers. 13–32; comp. Mark 16: 12, 13).

(5.) To the Ten Apostles, Thomas being absent (John 20: 19–24; vers. 36–43; Mark 16: 14).

This closes the record of the first Christian Sabbath, emphatically the Lord's day.

(6.) To the Eleven Apostles (John 20: 24–49), at Jerusalem a week later.

(7.) To Seven Apostles, in Galilee, at the Lake of Gennesaret (John 21; 1–14), specified as the *third* time to the Apostles as a body.

(8.) To a multitude of the disciples in Galilee (Matt. 28: 16–20; comp. Mark 16: 15–18), probably, but not certainly, the 'five hundred brethren' spoken of in 1 Cor. 15: 6.

(9.) To James (1 Cor. 15: 7), most probably 'the Lord's brother;' place unknown.

(10.) The final appearance, in Jerusalem, ending with the Ascension from Olivet (vers. 50, 51; Acts 1: 9, 10). This may or may not be identical with that named in 1 Cor. 15: 7 ('to all the Apostles').

The appearance to Saul of Tarsus on the way to Damascus, is to be reckoned as one of the strongest proofs of the Resurrection, but as it took place after the Ascension, we do not number it here. Of the five appearances here grouped as occurring on the day

Chapter 24: 1–12.

The Women at the Sepulchre.

And on the sabbath day they rested according to the
24: 1 commandment. But on the first day of the week,
at early dawn, they came unto the tomb, bringing the

of the Resurrection, Luke omits all mention of (1) and (2). He, however, details the appearances of (4) and (5) in the subsequent part of this chapter, telling of (3) in ver. 34, and then passing over the others (which are, however, alluded to in Acts 1: 3), he closes with an account of the last appearance (10), which ended with the Ascension (vers. 50, 51).

The Women at the Sepulchre, vers. 1–12.

Parallel passages: Matt. 28: 1–10; Mark 16: 1–11; comp. John 20: 1–18. The main difficulty in harmonizing the various accounts is in connection with the visits of the women to the tomb. The time of the morning was 'at early dawn' (ver. 1); all the various statements point to a very early hour. But it is in the highest degree probable that there were two parties of women, one consisting of Mary Magdalene, the other Mary and Salome, who are named by Matthew and Mark; and the other made up of the Galilæan women spoken of in chap. 23: 55, 56. Two of the smaller party had been watching at the tomb late on Friday evening (Matt. 27: 61; Mark 15: 47), and Salome had doubtless been comforting Mary, the Lord's mother (comp. John 19: 27). These three seem to have visited the sepulchre first, the larger body following with the 'spices and ointments' (chap. 23: 56). Finding the stone rolled away, Mary Magdalene runs back to tell Peter and John (John 20: 2), the other two approach nearer and receive a message from an angel sitting on the stone outside the sepulchre (Matt. 28: 2–7). After they had gone, Peter and John come and find the tomb empty (John 20: 3–10), but Mary Magdalene returns, looks in, sees two angels, and then turning away is met by our Lord Himself, who sends a message by her to the disciples (John 20: 12–18). The other women, joined apparently by the other Mary and Salome, visit the tomb, as narrated here in vers. 3–8. As they go back to deliver the message they had received from the angels, they meet the Lord (Matt. 28: 9), but Luke omits all reference to this. Why, we cannot tell, in the absence of further information. But taking the chapter as a whole, it would seem that the account was derived from one of the two disciples mentioned in vers. 13–35, who had left Jerusalem before obtaining all the particulars, and that we have here a portrayal of the successive events as they came before his mind. (Notice the marked agreement between vers. 9–12 and 22–24.) The various notices of the angelic appearance need occasion no difficulty; these heavenly messengers were, doubtless, present in numbers, but appeared several times to work conviction on the minds and hearts of the women. Hence at the Nativity there was 'a multitude of the heavenly host' with loud songs; here quiet messengers to restore hope to sorrowing doubting ones. The supernatural, however, was natural at this time. 'A Resurrection without such extraordinary circumstances would have been a spring without flowers, a sun without days, a triumph without the victor's crown' (Van Oosterzee).

2 spices which they had prepared. And they found the
3 stone rolled away from the tomb. And they entered
4 in, and found not the body [1]of the Lord Jesus. And
it came to pass, while they were perplexed thereabout,
behold, two men stood by them in dazzling apparel:
5 and as they were affrighted, and bowed down their
faces to the earth, they said unto them, Why seek ye

[1] Some ancient authorities omit *of the Lord Jesus.*

Ver. 1. The latter part of the verse preceding should be prefixed. —**But**, having rested during the Sabbath, **on the first day of the week, at early dawn.** This agrees with the other accounts.—**They came**, etc., *i. e.*, the women spoken of in chap. 23: 55, 56. It is evident from that passage as well as ver. 10, that there were a number of them. It is highly probable, but not certain, that this verse refers to the larger company, which had been preceded by the Marys and Salome (Matt. 28: 1). The omission of the last clause (Aleph, B, C, L, 33, Latin versions), 'and certain others with them,' also favors this view; the words having been inserted because 'they' was misunderstood as referring to the women mentioned by Matthew and Mark, not to the larger company.

Ver. 2. **And they found the stone rolled away.** No mention has been previously made of 'the stone.' Mark: 'rolled back.' The tomb was probably hewn horizontally in the face of the rock. Comp. the saying of the women who first came (Mark 16: 3, 4).

Ver. 3. **And they entered in.** This, we think, is the entrance spoken of in Mark 16: 5. Luke does not allude to the earthquake or to the angel seated on the stone without (Matthew). The ancient authorities referred to in the margin are: D and some early Latin manuscripts. There are other variations, which probably warrant this note.

Ver. 4. **Perplexed thereabout.** A natural state of mind, even if they had some hope of His rising, for now He seemed lost to them. Comp. Mary Magdalene's expression (John 20: 2–13).—**Two men**, This was the form of the angelic appearance.—**Stood by them.** As this word (comp. chap. 2: 9: 'the angel of the Lord stood by them') does not necessarily imply a standing position, there is no difficulty in reconciling this with Mark 16: 5.—**In dazzling apparel.** The form is peculiar to Luke, and suggests that the brilliancy was like that of lightning. At such a time the presence of a multitude of angels was, so to speak, natural, and hence a variety of appearances.

Ver. 5. **Bowed down their faces to the earth.** Peculiar to Luke.—**Why seek ye the living among the dead?** Why seek ye one who is living and no longer dead in the place where the dead are looked for. The term 'living,' or, 'him that liveth,' may

6 [1]the living among the dead? [2]He is not here, but is
risen: remember how he spake unto you when he was
7 yet in Galilee, saying that the Son of man must be
delivered up into the hands of sinful men, and be
8 crucified, and the third day rise again. And they re-
9 membered his words, and returned [3]from the tomb,
and told all these things to the eleven, and to all the
10 rest. Now they were Mary Magdalene, and Joanna, and
Mary the *mother* of James: and the other women with

[1] Gr. *him that liveth.* [2] Some ancient authorities omit *He is not here, but is risen.*
[3] Some ancient authorities omit *from the tomb.*

have here a higher significance. Christ is the Living One, as Himself the Life, and this the angel knew; whether he meant to say so or not. Mark does not give these words, but their substance.

Ver. 6. **He is not here, but is risen.** The 'authorities' which omit the clause are nearly the same as those mentioned in the note on ver. 3. Here the margin seems unnecessary.—**Remember,** etc. This they had forgotten, naturally enough in the circumstances —**When he was yet in Galilee,** *i. e.*, with them in Galilee, their home (chap. 23: 55). This verse has occasioned difficulty, in view of the fact that according to Matthew and Mark Galilee was spoken of by the angel in a different connection. But we suppose that this reminder preceded the direction of Mark 16: 7, and that the angelic announcement of Matt. 28: 5–7 was made to but two of the women.

Ver. 7. **Saying that the Son of man,** etc. Comp. chap. 9: 22; 28: 32. The announcements in these passages were made to the Twelve, but Mark 8 shows that a wider circle heard them. The angel knew of this. The term 'Son of man' is here quoted; it is not elsewhere applied to Christ after the Resurrection.

Ver. 9. **And told all these things.** Comp. Mark 16: 8. The accounts, despite the variations, complement each other. Their doubt is brought forward there, where the command is mentioned; here, where nothing is said of the command, we have the final obedience, which, however, followed the appearance of Jesus Himself to them as they returned (Matt. 28: 9).—**From the tomb.** The Vulgate and one of the Fathers omit this phrase. The margin is more curious than useful.—**All the rest,** *i. e.*, of Jesus' followers. Peculiar to Luke, and in close connection with the subsequent incidents.

Ver. 10. This verse is somewhat parenthetical, and its exact form must be carefully noted: **Now they were Mary Magdalene, and Joanna, and Mary the mother of James** (who thus reported): **and the other women with them told these things unto the apostles.** The more important persons are mentioned

11 them told these things unto the apostles. And these
words appeared in their sight as idle talk; and they
12 disbelieved them. [1]But Peter arose, and ran unto the
tomb; and stooping and looking in, he seeth the linen
cloths by themselves: and he [2]departed to his home,
wondering at that which was come to pass.

CHAPTER 24: 13–35.

Our Lord appears to Two Disciples at Emmaus.

13 And behold, two of them were going that very day
to a village named Emmaus, which was threescore

[1] Some ancient authorities omit ver. 12. [2] Or, *departed, wondering with himself.*

first, but all bore the message. In the next verse we learn the reception given to the story. The form suggests a variety of accounts in the tumult of feeling natural at such a time, and divides the women into two parties. On the women here spoken of, see chap. 8: 2, 3; comp. Matt. 27: 56.—The individual experience of Mary Magdalene is passed over, but her story doubtless met with the same reception.

Ver. 11. **These words** (or, 'sayings'). The original indicates that accounts were given by different persons.—**Appeared in their sight.** A full expression, more than 'seemed to them.'—**Idle talk.** 'Nonsense and superstitious gossip.'

Ver. 12. **But Peter arose.** 'Then' is incorrect, for it is not implied that this happened after the women returned. The unbelief just mentioned is contrasted with the conduct of impulsive Peter. Luke does not mention John, but ver. 24 shows that he does not exclude him. The details agree so closely with John's account (chap 20: 2–10) that we must suppose the two Evangelists speak of the same visit, which took place before the return of the whole company of women. Luke does not mention the appearance to Peter at this point, but in ver. 34. It is his habit to go on with one line of thought, and afterwards to insert an omitted detail, in logical, rather than chronological, connection. The verse is omitted altogether in D, four early Latin manuscripts, one codex of the Vulgate, and another of the Syriac version. A few minor variations have strengthened the doubts respecting its genuineness. But the evidence in its favor is too strong to be overcome. An insertion to conform with John is possible, but in that case the interpolator might have been expected to insert the name of John also. The manuscript D has many singular readings.

Our Lord appears to Two Disciples at Emmaus, vers. 13–35.

Luke alone relates this striking and touching incident, although Mark 16: 12 refers to the same event. This is the *fourth* appearance of our Lord; that to Peter (ver. 34)

14 furlongs from Jerusalem. And they communed with
each other of all these things which had happened.
15 And it came to pass, while they communed and ques-
tioned together, that Jesus himself drew near, and

having been passed over in the narrative. The particularity of detail, and the fact that the whole chapter seems to give the impressions of one of the two who walked to Emmaus, have led some to the opinion that Luke was himself the companion of Cleopas (for other theories, see on ver. 13). But Luke was probably a Gentile. It is most likely that Luke derived his information from Cleopas or his companion. This appearance has rightly been regarded as bearing the most human character.

Ver. 13. **Two of them**, *i. e.*, of those spoken of at the close of ver. 9. It is unlikely that they were Apostles (comp. ver. 33). One was named 'Cleopas' (ver. 18), but we know nothing further. The name seems to be = Cleopatros (as Antipas = Antipatros), and a different one from Clopas (or, 'Cleophas' in the A. V.) mentioned in John 19: 25. We reject the view that this was Alphæus (Clopas), and his companion, 'James the son of Alphæus.' This theory would identify this appearance with that spoken of in 1 Cor. 15: 7. Conjecture has been busy in naming the companion of Cleopas: Luke himself; Nathaniel; others, supposing that ver. 34 is the language of these two disciples, have thought that it was Simon Zelotes, or Simon Peter. This is least likely of all.—**Emmaus.** The site of this village has been much discussed. The name itself means 'warm water,' and a number of places were thus called, in each case doubtless because of a warm spring in the neighborhood (comp. the French *Aix*, attached to several watering places). There was a town of this name about one hundred and seventy-six stadia from Jerusalem, in the plain of Judæa (see 1 Macc. 3: 40), called Nicopolis in the third century. This was early confounded with the place here spoken of, and a few manuscripts, among them the oldest (Sinaitic), insert 'one hundred' before 'sixty.' Still, as Josephus (7, 6, 6) speaks of another Emmaus as sixty stadia from Jerusalem, we should look for it at that distance, especially as Nicopolis was too far away to permit of a return to Jerusalem the same day. If we place the return later, we introduce a difficulty in regard to the appearance of the Lord, narrated in ver. 36, etc. Opinion is divided between two places, now called respectively *Kubeibeh* and *Kulonieh*, both west of Jerusalem (the latter more to the north).—**Sixty furlongs** (stadia)=about *eight* English miles. They therefore probably left Jerusalem early in the afternoon, thus reaching Emmaus about sun-down (see on ver. 29).

Ver. 14. **And they communed**; more exactly, 'were communing.' The substance of their conversation is evident from vers. 19–24.

Ver. 15. **Jesus himself drew near.** Probably coming from behind and overtaking them, since He **went with them.** Further, they assume that He had been in Jerusalem (ver. 18). Jesus draws near to commune *with* those who commune *of* Him.

went with them. But their eyes were holden that they should not know him. And he said unto them, [1]What communications are these that ye have one with another, as ye walk? And they stood still, looking sad. And one of them, named Cleopas, answering said unto him, [2]Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there

[1] Gr. *What words are these that ye exchange one with another.*
[2] Or, *Dost thou sojourn alone in Jerusalem, and knowest thou not the things.*

Ver. 16. **But their eyes were holden**, etc. He Himself prevented their knowing Him; and this was His purpose of love; He would conceal only to reveal more fully. Thus He could best explain to them the meaning of His own death; immediate recognition would have filled them with a tumult of joy, fear, and doubt. Natural causes probably aided in preventing the recognition. Comp. Mark 16: 12 ('in another form'). A quiet, vigorous, dignified traveller, such as He appeared to be, would not be readily recognized as the One so lately languid in death on the cross. We often fail to recognize Christ when He is nearest to us; if He holds our eyes, as He sometimes does, it is to bless us more; if we hold our own eyes, then we are in danger of never recognizing Him at all.

Ver. 17. **What communications?** See the literal rendering in the margin of the R. V. Some earnest disputing is meant, though no blame is implied. This implies also that He walked with them for a time before He thus spoke.—**And they stood still, looking sad.** This is the reading now generally accepted (Aleph, A apparently, B, L, and two of the earliest versions). It suggests that the interruption was unwelcome, as does the response of Cleopas (ver. 18). The other reading may be taken as two questions: 'as ye walk? and why are ye sad?' or rendered as in the A. V. A briefer reading gives: 'as ye walk (being) sad?'

Ver. 18. **One of them.** The best authorities omit 'the.'—**Cleopas.** See ver. 13.—**Dost thou alone sojourn at Jerusalem and not know**, etc. This is a literal rendering, and may mean, as the margin of the R. V. suggests: 'Dost thou sojourn alone, and (hence) not know?' But the more probable sense is: 'Art thou the only one sojourning in Jerusalem and not knowing,' etc. 'Sojourning' implies that they took Him for one who had been at Jerusalem to attend the Passover. This they probably inferred from His walking away from the city, or from the thought that no inhabitant could be ignorant of this matter; hardly from any peculiarity of dialect. It is implied, not only that even a stranger might be expected to know of these things, but that only one who was ignorant of the whole matter could inquire why they thus talked. So absorbing did the events appear to them.

19 in these days? And he said unto them, What things?
And they said unto him, The things concerning Jesus
of Nazareth, which was a prophet mighty in deed and
20 word before God and all the people: and how the
chief priests and our rulers delivered him up to be
21 condemned to death, and crucified him. But we hoped
that it was he which should redeem Israel. Yea and
beside all this, it is now the third day since these

Ver. 19. **What things?** Our Lord says nothing in regard to either point which Cleopas had assumed (ver. 18), but puts a question to draw them out. It was the wisdom of love, concealing without falsehood or deceit.—**And they said.** Probably Cleopas, the other chiming in. But it is unnecessary to portion out the discourse.—**The things concerning Jesus of Nazareth.** They give Him the human name, of which a stranger might have heard.—**A prophet, mighty in deed and word.** The sphere of His power was both in word and in deed. A similar expression is applied by Stephen to Moses.—**Before God and all the people.** By word and deed He had attested Himself as a Prophet, not only in the eyes of the people, the mass of whom thus regarded Him, but before the face of God.

Ver. 20. **And how.** The connection is with ver. 48: Hast not known how?—**Our rulers.** These disciples were therefore Jews; and they probably thought their new companion was also of their race. —**Delivered him.** This was the act of the rulers.—**To be condemned to death.** Lit., to the condemnation of death, *i. e.*, by Pilate.—**And crucified him.** Here, as so often, this is spoken of as the act of the chief-priests and rulers.

Ver. 21. Here we see most distinctly the conflict of hope and fear in the minds of the disciples. It seems as though they were thinking aloud, unmindful of the supposed stranger.—**But we** (on our part over against the hostility of the rulers) **hoped.** They do not say they had believed this, or that they still hoped so, but that they had once been in the habit of thus hoping, until their expectation was checked by the events they mentioned.—**That it was he which should redeem Israel.** A Messiah would certainly come to redeem Israel; their hope had been that this Jesus was that One. Their view of redemption included both spiritual and political deliverance.—**Yea and.** This marks a contrast with their former hope.—**Besides all this, it is now the third day.** The Greek is peculiar. Lit., 'it' (or, 'he') 'leadeth the third day.' Some refer this to Jesus. In any case there seems to be a thought of the promise of the Resurrection. Their faint hope had grown fainter, until the third day came without bringing a fulfilment of the promise.

22 things came to pass. Moreover certain women of our
company amazed us, having been early at the tomb;
23 and when they found not his body, they came, saying,
that they had also seen a vision of angels, which said
24 that he was alive. And certain of them that were
with us went to the tomb, and found it even so as the
25 women had said: but him they saw not. And he said

Ver. 22. **Moreover.** Here too there is a contrast, as much as to say: We were well-nigh hopeless, yet other occurrences aroused our hope, without, however, fulfilling it (ver. 24).—**Of our company**, cherishing the same hope.—**Amazed us.** This strong expression indicates the effect produced upon them, in their perplexed state of mind, by the strange, but unsatisfactory, state of things mentioned in vers. 23, 24.—**Having been early**, etc. This should be joined with what follows. It begins the account of the facts that amazed them.

Ver. 23. The narrative agrees with vers. 2–11.—**That they had also seen.** Not finding what they sought, they had 'also' seen what they did not seek, and heard what they could scarcely believe.

Ver. 24. **And certain of them that were with us.** This may properly be referred to the Apostles, Peter and John. They would not speak of them by name, or as Apostles, to this apparent stranger. Knowing from other sources that John accompanied Peter (John 20: 2–10), we have a right to use this verse in explaining ver. 12.—**As the women had said**, *i. e.*, that the sepulchre was empty. —**But him they saw not.** This is the last contrast. The hope that had been rekindled was turned to sadness (ver. 17), because despite the angelic message, the Lord had not yet appeared. According to Matthew, the women (according to Mark and John, Mary Magdalene) had already seen the Lord; these disciples were therefore unaware of this. Yet 'Him they saw not,' hints that something had occurred to lead them to expect to see Him. Possibly then some rumor of it had reached their ears. But even were this the case, they had treated the report as 'idle talk' (ver. 11). It is more probable that they left Jerusalem before the full report came. The appearance to Peter may have taken place *after* these two disciples left Jerusalem (see on ver. 34).

Ver. 25. **And he said to them.** Something in Him led them to speak so freely of their perplexity; with a word He might now have turned their sorrow into joy, but He would give them thorough instruction. He answers, not in a tone of pity, but of rebuke, as one competent to teach them—**O foolish men**, without understanding, unreceptive intellectually, **and slow of heart**, sluggish in the entire disposition.—**To believe in all**, etc. (The margin is scarcely necessary, but suggests that the Greek preposition is not the one which usually follows the word 'believe.') They could not have been dis-

unto them, O foolish men, and slow of heart to be-
26 lieve [1] in all that the prophets have spoken! Behoved
it not the Christ to suffer these things, and to enter
27 into his glory? And beginning from Moses and from
all the prophets, he interpreted to them in all the
28 scriptures the things concerning himself. And they
drew nigh unto the village, whither they were going:
29 and he made as though he would go further. And
they constrained him, saying, Abide with us: for it is
toward evening, and the day is now far spent. And

[1] Or, *after*.

ciples without believing a part of prophecy, but they would have understood His death and confidently expected His resurrection, if they had believed 'all.' Our Lord intimates that the slowness to believe was the ground of the want of understanding. Those slow to believe the Old Testament prophecies as a whole have been least apt to discover their Messianic meaning.

Ver. 26. **Behoved it not** (according to these prophecies) **the Christ** (of whom they speak) **to suffer these things** (which have made you sad), **and** (according to the prophets, by just such sufferings) **to enter into his glory?** The ground of these prophecies lies in a deeper necessity. If we may thus speak of it, the necessity for such sufferings, on His way to glory, was for our redemption. They needed most instruction about the necessity of such sufferings. Many doubting, unbelieving hearts need such instruction still; they talk of Christ's glory, and forget that the appointed way thither was through suffering.

Ver. 27. **Beginning from Moses and from all the prophets.** Taking each in order, Moses first, and then beginning with each of the others in turn.—**In all the scriptures,** going through the whole Old Testament.—**The things concerning himself.** The reproof of ver. 25, and the phrase 'in all the Scriptures,' point to an explanation of the Old Testament as a whole, as typifying and prophesying of Him. Godet: 'In studying the Scriptures for Himself, He had found Himself in them everywhere (John 5: 39, 40). He had now only to let this light which filled His heart ray forth from Him.'

Ver. 28. **He made as though,** etc. It is not implied that He said He would go further, but was about to pass on. As a matter of decorum He must thus do, until they should invite Him to stop. This called forth their desire and request. It was still concealing to reveal more fully.

Ver. 29. **And they constrained him,** by urgent entreaty. The ground of their conduct is found in ver. 32.—**Abide with us.**

30 he went in to abide with them. And it came to pass,
when he had sat down with them to meat, he took the
[1]bread, and blessed it, and brake, and gave to them.*
31 And their eyes were opened, and they knew him; and
32 he vanished out of their sight. And they said one to
another, Was not our heart burning within us, while

[1] Or, *loaf.* * *he took the bread and blessed; and breaking it he gave to them.—Am. Com.*

Emmaus *may*, or may not, have been their home, but they certainly felt themselves at home in the village.—**For it is toward evening, and the day is now far spent.** The repetition of the same thought is an indication of their urgency. The time was probably shortly before sunset, since the latter phrase seems to refer to the declining sun, and they returned to Jerusalem that evening. They probably walked slowly out from the city and hastened back.

Ver. 30. **And it came to pass**, etc. The meal must have been soon ready, as the day was far spent, and as ver. 32 gives no hint of any continued conversation in the house.—**He took the bread.** In doing so He assumed the duty of the master of the house. This favors the view that it was not the home of the disciples. Our Lord was no doubt wont to act thus when eating with His disciples: so that this was a preparation for the subsequent recognition. The meal was an ordinary one, and in no sense a celebration of the Lord's Supper, although it teaches lessons appropriate to that ordinance.—**And blessed it.** According to Jewish usage: 'Three who eat together are bound to give thanks.' The rendering preferred by the Am. Com. shows that 'blessed' refers to the giving of thanks before the meal, and not to a consecration of the loaf; com. chap. 21: 19. Neither the breaking nor the giving to them would be deemed remarkable. Yet the form of the original reminds of the feeding of the multitudes and of the Lord's Supper.

Ver. 31. **And their eyes were opened.** The supernatural influence spoken of in ver. 16 was removed.—**And they knew him.** Natural causes may have aided them. There may have been something peculiar in the manner of breaking the bread and uttering the blessing, that recalls their previous intercourse with Him; or they may have discovered in the hands opened to give thanks the marks of the wounds. Still the main fact remains: 'their eyes were opened,' and as an immediate result 'they knew Him.'—**And he vanished out of their sight.** Luke certainly means to describe an extraordinary disappearance; not a becoming invisible to them, but a supernatural removal *from them.* On the bodily nature of the Risen Redeemer, see next section. The reason for this sudden removal is to be found in the wise method by which our Lord would teach His bewildered followers that He had actually risen from the dead.

Ver. 32. **Was not our heart burning within us?** Extraor-

he spake to us in the way, while he opened to us the
33 scriptures? And they rose up that very hour, and
returned to Jerusalem, and found the eleven gathered
34 together, and them that were with them, saying, The
Lord is risen indeed, and hath appeared to Simon.
35 And they rehearsed the things *that happened* in the
way, and how he was known of them in the breaking
of the bread.

dinary and tender emotion is meant; joy, hope, desire or affection, probably of all combined. The implied thought is: Such an effect ought to have made us recognize Him; but it did not.—**While he opened.** The particular form of His instruction is added. 'It is a good sign for their inner growth that at this moment it is not the breaking of bread, but the opening of the Scripture which now stands before the eye of their memory' (Van Oosterzee).

Ver. 33. **That very hour.** Probably leaving the meal untouched. If the hour were six P. M., they would reach Jerusalem at no late hour, since their joy would occasion a rapid gait.—**The eleven,** *i. e.*, the Apostles. Thomas was absent.—**Gathered together.** According to John 20: 19, 'the doors were shut' 'for fear of the Jews.' We identify that appearance with that mentioned in the next section.—**Them that were with them.** John's account does not forbid the presence of others. Acts 1: 14 tells who these persons were.

Ver. 34. **The Lord is risen indeed.** The emphasis rests on 'indeed;' they had half hoped so, but had now good evidence. Notice the two came with good tidings to strengthen their brethren, and themselves are strengthened.—**And hath appeared to Simon.** Undoubtedly Peter is meant; no other Simon would be thus indefinitely mentioned. This appearance was doubtless like the others in character. What occurred is nowhere detailed. The prominence of Peter, the fact that the disciples in Jerusalem speak first on this occasion, as well as I Cor. 15: 5, suggests that this took place before the appearance at Emmaus; though it may have occurred *after* the two disciples left Jerusalem. Peter was probably the first (male) disciple who saw the risen Lord.

Ver. 35. **And they**; the two disciples on their part.—**In the breaking of the bread.** The agency was Christ's opening of their holden eyes, the instrumentality was that act during which the recognition took place. As this was not a celebration of the Lord's Supper, the phrase cannot be used in support of Christ's bodily presence in the Eucharist or of sacramental grace in general. The analogies, which are numerous, may be profitably used in illustration and exhortation; but the Evangelist simply states a fact.

Chapter 24: 36–43.

The Appearance to the Disciples at Jerusalem.

36 And as they spake these things, he himself stood in
the midst of them, [1]and saith unto them, Peace *be*
37 unto you. But they were terrified and affrighted, and
38 supposed that they beheld a spirit. And he said unto
them, Why are ye troubled? and wherefore do reason-

[1] Some ancient authorities omit *and saith unto them, Peace be unto you.*

The Appearance to the Disciples at Jerusalem, vers. 36–43.

Parallel passages: Mark 16: 14; John 20: 19–24. We assume that Luke did not intend us to regard the whole chapter as the history of one day. Luke must explain Luke, and Acts 1: 3 shows that the Evangelist places forty days between ver. 36 and ver. 50. There is nothing here to indicate that he was not aware of the longer interval when he wrote this account. This appearance is the crown of all the appearances of that day. In the first (to Mary Magdalene) the High Priestly character is prominent; in that to the two disciples, the prophetic; here however Christ appears as King among His people, Head of His church, commissioning His ambassadors. The importance of the occasion is indicated by the fact that it alone is recorded by three Evangelists. The harmony of the three accounts presents no difficulties.

Ver. 36. **And as they spake these things.** Mark's account hints at unbelief, and their subsequent fears suggest the same.—**He himself stood.** A sudden miraculous appearing is meant, corresponding to the disappearance in ver. 31. John's account (20: 16), telling of closed doors, confirms this view.—**In the midst of them.** A stronger expression than 'among them.'—**Peace be unto you.** Comp. John 20: 19. The ordinary Jewish salutation, but meaning more in this case. See on ver. 40. The marginal note gives another of the peculiar readings of D and some Latin manuscripts.

Ver. 37. **Terrified and affrighted.** John's account also implies this. It was now, not hopelessness, but terror in fear of the sudden appearance, at night too. If we bear in mind the command to go into Galilee (Matthew, Mark), we shall conclude that it was utterly unexpected.—**And supposed that they beheld a spirit.** A ghost, a departed spirit, returned in the semblance of a body. This assumes, and our Lord's words (ver. 39) teach, that there are *disembodied spirits*. Comp. Matt. 14: 26, where a more general term is used.

Ver. 38. **Why are ye troubled?** The kindly rebuke was deserved.—**And wherefore do reasonings** (or better, **questionings**), 'scruples of a discouraging nature, doubting and gainsaying thoughts,' **arise in your heart?** These prevented them from at once and unhesitatingly recognizing Him, identifying Him.

39 ings* arise in your heart? See my hands and my
feet, that it is I myself: handle me, and see; for a
spirit hath not flesh and bones, as ye behold me having.
40 [1]And when he had said this, he shewed them his hands
41 and his feet. And while they still disbelieved for joy,
and wondered, he said unto them, Have ye here any-
42 thing to eat? And they gave him a piece of a broiled
43 fish.[2] And he took it, and did eat before them.*

*For *reasonings* read *questionings*.—*Am. Com.* [1] Some ancient authorities omit ver. 40. [2] Many ancient authorities add *and a honeycomb*.

Ver. 39. **See my hands and my feet, that it is I myself.** A comparison with John's account leads us to find here a proof of His *identity*, from the wounds in His hands and feet. Since these members were uncovered, there is possibly even here a proof of the *reality* of the appearance.—**Handle me, and see.** The proof of the reality is the main thought here. The two parts of this verse correspond therefore to the two questions of ver. 38. They are invited to do what Mary Magdalene was forbidden to do. Well may John write (1 John 1: 1): 'which . . . . our hands have handled, of the Word of life.' Comp. John 20: 27.—**A spirit hath not flesh and bones.** This is a direct assertion of our Lord. There are disembodied spirits, without flesh and bones. Instead of 'flesh and blood,' our Lord says 'flesh and bones.' Alford suggests that the Resurrection Body probably had no blood, since this was the animal life. The thought is not without a bearing on the Roman Catholic view that the sacramental wine becomes the real blood of Christ.

Ver. 40. Here again the margin notes an omission of D and some early Latin manuscripts. This evidence though slight is strengthened by the possibility of an insertion from John 20: 20.—**He shewed them his hands and his feet.** As proof of identity, but also as '*signs of victory*, proofs of His triumph over death. Moreover therefore—and this is properly the deepest sense of His entering salutation—as the *sign of peace*, the peace of the sacrificial death, of the completed atonement' (Stier).

Ver. 41. **While they still disbelieved for joy.** How natural! The *identity* was proven, but the *reality* was still a matter of doubt to them, especially as the fact seemed too glorious to be believed.—**Have ye here anything to eat?** This question was designed to prove most conclusively that He was not a spirit.

Ver. 42. The words: 'and of a honeycomb' are omitted in the text of the R. V. There are a number of reasons to account for their being left out, and none to account for their being put in by the copyists. But the weight of the authorities is against them.

Ver. 43. **And did eat before them.** The mere appearance of eating is out of the question: He really ate, and furnished a proof of His reality.

Chapter 24: 44–49.

Discourse of the Risen Lord.

44 And he said unto them, These are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms,

Our Lord's Resurrection Body. The Gospel statements indicate that at this time our Lord had a real body, identical with His pre-resurrection body and with His glorified body, and yet differing from both, especially from the former. 'It is palpable, not only as a whole, but also in its different parts; raised above space, so that it can in much shorter time than we transport itself from one locality to another; gifted with the capability, in subjection to a mightier will, of being sometimes visible, sometimes invisible. It bears the unmistakable traces of its former condition, but is at the same time raised above the confining limitations of this. It is, in a word, a spiritual body, no longer subject to the flesh, but filled, guided, borne by the spirit, yet not less a body. It can eat, but it no longer needs to eat; it can reveal itself in one place, but is not bound to this one place; it can show itself within the sphere of this world, but is not limited to this sphere' (Van Oosterzee). At the same time, the resurrection Body of our Lord had not yet, during the forty days He lingered on earth, assumed the full glory which belongs to it, and which it now possesses as the glorified Body of the Divine human Redeemer. In view of the care with which our Lord proves the *reality* of His Body after the resurrection, we must take care not to slight the lesson; especially as the only *positive facts* bearing on the subject of our future glory are those here presented. More is *told* us, indeed, but only thus much has been *shown* us as a historical occurrence. The Apostles teach us that after the resurrection, the saints shall have bodies like unto His glorious body (Phil. 3: 21), and in regard to the interval, our Lord's teaching about disembodied spirits (ver. 39) suggests the obvious truth that the dead thus live without the body The facts of this section guard against two classes of errors; those which deny the separate life of the soul, and, on the other hand, those which ignore the reality of Christ's post-resurrection body by forgetting that believers will not possess their full glory until the *whole man* is redeemed at the resurrection.

Discourse of the Risen Lord, vers. 44–49.

Time.—It is impossible to determine with certainty when this discourse was uttered. Luke would scarcely be silent about the instruction given on the evening of the resurrection day; and ver. 44 would be at once regarded as the beginning of a discourse then uttered, had we no other information. But Luke's own account in the Book of Acts compels us to believe that ver. 49 was spoken forty days later. Yet the structure

45 concerning me. Then opened he their mind, that they
46 might understand the scriptures; and he said unto
them, Thus it is written, that the Christ should suf-

of the passage does not point to a single verse which seems to be the beginning of a second and later discourse. The A. V. assumes such a break at ver. 49; but vers. 46–48 include language similar to that in Acts 1: 8, which was spoken *after* the command not to depart from Jerusalem. It cannot be supposed that Luke was ignorant of the interval of forty days when he wrote the Gospel; his silence on that point here is quite characteristic. Some have supposed the whole is a summary of our Lord's teaching during the interval; but ver. 49 can only belong to the last discourse. Others, with more reason, regard the whole as spoken just before the Ascension. We incline to the view that ver. 44 was spoken on the evening of the Resurrection Day, that ver. 45 sums up the instruction of the interval, His 'speaking of the things pertaining to the kingdom of God' (Acts 1: 3), and that ver. 46 introduces the account of the discourse on Ascension Day, more fully recorded by Luke in Acts 1: 4–8.

Ver. 44. **These are my words.** These things which I thus prove to you are the realization of my words.—**Which I spake unto you.** On such occasions as chap. 18; 31, 33; 22: 37; Matt. 26: 56, probably on many others, not recorded.—**While I was yet with you,** *i. e.*, before death. Death had separated them, and the previous companionship was not re-established after the resurrection. —**That,** *i. e.*, to this effect that. The purport of the words is now expressed.—**In the law of Moses, and the prophets, and the psalms.** The Jews divided the Old Testament into Law, Prophets, and Hagiographa. The Pentateuch formed the first division: Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings, and the Prophets (except Daniel), the second; the remaining books were the Hagiographa. The original indicates that our Lord thus speaks of the Old Testament to show that in all its parts there was a prophetic unity. At the same time there is no objection to supposing He referred to the prophets and the book of Psalms in the strictest sense, since in these the most striking prophecies of the Messiah are found.

Ver. 45. **Then opened he their understanding,** etc. Not only must the Scriptures be opened for the understanding, but the understanding for the Scriptures. This was doubtless the work of repeated interviews, as is hinted in Acts 1: 3, and evident from the remarkable proficiency in the interpretation of Old Testament Scripture, manifested by Peter, for example, not only on the day of Pentecost, but during the interval between the Ascension and the outpouring of the Holy Spirit. Comp. Acts 1: 16, 20. This verse may therefore bridge over the forty days.

Ver. 46. **Thus it is written that the Christ should suffer,** etc. Here, as everywhere, suffering and glory are inseparably connected.

47 fer, and rise again from the dead the third day; and
that repentance [1]and remission of sins should be
preached in his name unto all the [2]nations, beginning
48 from Jerusalem. Ye are witnesses of these things.
49 And behold, I send forth the promise of my Father
upon you: but tarry ye in the city, until ye be clothed
with power from on high.

[1] Some ancient authorities read *unto*.
[2] Or, *nations. Beginning from Jerusalem, ye are witnesses.*

Ver. 47. **And that**, etc. This is part of what was 'written.'—**Repentance and remission of sins.** Aleph, B and the Coptic version read *unto*, which, however, might easily have been borrowed from the well-known phrase (chap. 3: 1; Mark 1: 4) respecting John the Baptist. These two things are inseparably connected. Comp. the preaching of John the Baptist, and of the Apostles (Acts 2: 38; 3: 19; 26: 18.—**In his name.** The preaching derives all its significance and authority from Him in whose name and by whose commission it takes place. This phrase characterizes *Christian* teaching.—**Unto all the nations.** Matthew and Mark tell of the commission to preach the Gospel to all, but here this preaching is set forth as the fulfillment of Old Testament prophecy. —**Beginning at Jerusalem.** If this clause is joined to ver. 47, it declares that the preaching should begin at Jerusalem in fulfilment of prophecy. See such passages as Is. 2: 3; 40: 9. Comp. also Acts 1: 8; Rom. 15: 19. But the better supported reading seems to connect it with ver. 48; so R. V. margin.

Ver. 48. **Ye.** The Apostles, but others may have been present. Acts 1: 22 hints that others saw Him ascend.—**Witnesses.** As such they were to proclaim the facts (ver. 46), and the repentance and remission based upon them; and thus be the fulfillers of the prophecies summed up in ver. 47.—**These things.** The Gospel facts respecting Christ, centring in His Death and Resurrection, and including His Ascension. The fulfilment of prophecy and the commission to preach remission and repentance, are not excluded.

Ver. 49. **I send forth.** So our Lord speaks in John 15: 26; 16: 7 and Peter (Acts 2: 33) ascribes the gift of the Holy Ghost to the exalted Saviour. 'Ye, on the earth, give testimony; and I, from heaven, give you power to do so' (Godet). **The promise of my Father upon you.** This means the Holy Spirit (see Acts 1: 4, 5). The same passage indicates that 'the promise' is not the general one of prophecy, but such specific ones as John 14: 16, 26. Notice the sending of the Holy Ghost is ascribed to both the Father and the Son. —**But tarry ye in the city.** A quiet, retired waiting is meant. Evidently this was spoken after the return from Galilee, especially as the next verse is so closely connected with it.—**Until.** Acts 1: 5, 'not many days hence.'—**Ye be clothed.**—The figure is the common

CHAPTER 24: 50–53.

The Ascension.

50 And he led them out until *they were* over against
Bethany: and he lifted up his hands, and blessed them.
51 And it came to pass, while he blessed them, he parted

one of being clothed as with a garment, here applied to spiritual relations, as in Rom. 13: 14; Gal. 3: 27; Eph. 4: 24; Col. 3: 12. An abiding, characterizing influence is meant.—**With power from on high.** This power was not the Holy Spirit, but the direct result of His coming upon them, as is evident from Acts 1: 8. Comparing this verse with John 2: 22, we find in the latter a symbolical act, prophetic of the Pentecostal outpouring, and yet attended by an actual communication of the Spirit preliminary to the later and fuller one (at Pentecost) which was pre-eminently 'the promise of the Father.'

The Ascension, vers: 50–53.

THE ASCENSION must be accepted as a fact on unimpeachable evidence. Meyer affirms this, adding: 'For besides being reported historically (here, Acts 1; Mark 16), it was expressly foretold by Jesus Himself (John 20: 17; comp. the hint in 6: 62), and is expressly mentioned by the Apostles as having taken place (Acts 2: 32, 33; 3: 21; 1 Pet. 3: 22; Col. 3: 1, etc.; Eph 2: 6; 4: 10: comp. Acts 7: 56; 1 Tim. 3: 16; Heb. 9: 24); as a *corporeal* exaltation into heaven to the seat of the glory of God, it forms the necessary historical presupposition to the preaching of *parousia* (which is a real and bodily return) as well as to the resurrection of the dead and transformation of the living, which changes have their necessary condition in the glorified body of Christ, who consummates them (1 Cor. 15: 5, 8, 16, 22, 23; Phil. 3: 20, 21, etc.).' Luke alone narrates the circumstances. These are not improbable in themselves; nor is it likely that our Lord would leave so important an event without witnesses. Luke wrote accounts during the lifetime of some of the Apostles, and his statements were received without contradiction and even without question. The entire paragraph is linked very closely with the Book of the Acts.

Ver. 50. **Led them out.** Out of the city, which has just been mentioned (ver. 49).—**Until they were over against Bethany.** The R. V. paraphrases slightly, but gives the correct sense. Probably over the brow of the Mount of Olives to the descent towards Bethany. In Acts Luke says nothing of their going out to the Mount of Olives, but takes for granted this previous statement. Bethany lies on the eastern slope of the Mount of Olives and is invisible from Jerusalem. The traditional site of the ascension (now in possession of the Mohammedans) is on the summit of the Mount, in full sight of Jerusalem and too far from Bethany to satisfy the narrative. (See Robinson and Stanley.)—**He lifted up his hands.** The gesture of blessing. Lev. 9: 23.

Ver. 51. **While he blessed them.** Not *after*, but *during* this benediction with uplifted hands.—**He parted from them.** This may mean only: He went a little distance from them, but it is better

52 from them, [1]and was carried up into heaven. And they
[2]worshipped him, and returned to Jerusalem with great
53 joy: and were continually in the temple, blessing God.

[1] Some ancient authorities omit *and was carried up into heaven.*
[2] Some ancient authorities omit *worshipped him, and.*

to understand it of the first separation made by His Ascension.—**And was carried up into heaven.** The tense of the original is picturesque and indicates a continuedness, a gradual going up out of their sight. Comp. the more detailed account, Acts 1: 9–11. (The clause is omitted in Aleph, first hand, D, and a few early Latin manuscript.) The body of our Lord was actually lifted up towards the visible heavens. Yet in view of the repeated allusions to His position in glory, it is doubtful whether this exhausts the meaning. Without asserting that heaven is a *place*, 'nothing hinders us, on the position of Scripture, from supposing a locality of the creation where God permits His glory to be seen more immediately than anywhere else, and to conceive our Lord as repairing directly thither' (Van Oosterzee). Laws of gravitation, from the nature of the case, have nothing to do with this fact. Equally useless are the various theories suggested to support the dogma of the ubiquity of Christ's body. Christ's presence in heaven implies corporeal absence from earth. Yet the withdrawal of His circumscribed local presence was the condition of His spiritual real or dynamic omnipresence in His Church (Matt. 28: 10, 'lo, I am with you always'). His ascension is not His separation from His people, but the ascension of His throne and the beginning of His reign as the Head of the Church which 'is His body, the fulness of Him that filleth all in all' (Eph. 1: 23).

Ver. 52. **Worshipped him.** As He went up; hence a more exalted worship than the homage accorded Him during His ministry. (This clause also is omitted in D and a few Latin manuscripts.)—**With great joy.** Terror at His bodily presence (ver. 37), joy after His bodily disappearance and exaltation, which was a pledge of the victory of His cause (comp. John 14: 28). They rejoiced in His glory, and in the promise of the Spirit; doubtless their joy was itself 'a prelude to Pentecost' (Bengel).

Ver. 53. **Continually in the temple.** At the stated hours of prayer, not 'all the time.' It is not necessary then to suppose that the 'upper room' (Acts 1: 13) belonged to the temple buildings. An anticipation of the life in the Apostolic Church given in Acts 2: 46; 3: 1; 5: 21.—**Blessing God** 'Amen' is to be omitted. The attitude of the disciples, as they waited for the Spirit, is significant. Their unity was itself a blessing; their composure a proof that they were not enthusiasts; the fact that they were undisturbed, a proof that the Jewish council dared not bring a charge that they had stolen the body of Jesus; their prayerfulness was a proof of their faith; their blessing God a sign that they had not lost Him, but should see Him again. 'Amen: come, Lord Jesus.'

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